



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif Lam Meem Ssadd</i> . ¹	الْمَصِّ ۝
2. A Book ^x (<i>had been</i>) descended to you ^g so let-not be in your ^t chest a <i>harajon</i> ² (<i>constraint/sin</i>) from it ^x ; to warn [you ^s] by it ^x ; and a reminiscence/remembrance ^{w3} for the believers.	كُتِبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنَذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ۝
3. <i>Ettabe'o</i> (<i>let-closely follow you^z</i>) what (<i>had been</i>) descended to you ^b from your ⁿ Lord and let-not <i>tattabe'o</i> (<i>closely follow you^z</i>) of lesser than Him <i>aw'leyaa</i> ⁴ (<i>guardian/ally</i>), little you ^z reminisce.	اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ۝
4. And how-many ⁵ of a village ^w We perished it; ^w so came (to) it ^w Our <i>Ba'so</i> (<i>intense: Torment/Might</i>) <i>bayatan</i> (<i>nocturnally</i>) or they were noon-napping/noon-nappers ⁶ .	وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ ۝
5. Then not was their invocation ⁷ <i>edh</i> (<i>when</i>) came (to) them Our <i>Ba'so</i> (<i>intense: Torment/Might</i>) except that they ^z said: verily we were <i>dha'lemeena</i> ⁸ (<i>injustice-doers</i>).	فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ۝
6. Then ⁹ verily assuredly ¹⁰ question [We] whom ^r (<i>had been</i>) sent to them ¹¹ and verily assuredly question [We] the <i>mursaleena</i> (<i>sent-messengers</i>).	فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ۝
7. So surely [We] assuredly ¹² narrate on them by knowledge and not We were absentees.	فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ۝
8. And the weight then-day (<i>is</i>) the right; so whoever <i>thagolat</i> (<i>became heavy</i>) ^w his weights ^w then those, they (<i>are</i>) the thrivers.	وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

¹ See the details in the *Lexicon* attached to this Translation.

² The word “حرج” = “اضيق الضيق,” see “النسان,” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “sin.”

³ The word “ذكرى” is “reminiscence” based on this great *Ayah*, “And if the Satan (*causes*) you^g to assuredly forget then let-not [you^s] sit, after [the] reminiscence” (S6: 68).

⁴ The word “أولياء” could also mean, among them: *protector, friend*.

⁵ The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

⁶ The word “قائلون” denotes: *noon-napping* or it is a plural for “قائل” who takes a *noon-nap*. But what must be pointed out is that “nap” in English means *any sleep for a brief period during the day*. That is why the prefix of “noon” here to specify the time of such a nap.

⁷ The word “دعوى” has two distinctly different meanings. (a) *Invocation*, or (b) *Argument*, in a situation.

⁸ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.”

⁹ Many of the *Qur'anic commentators* consider this “ف” as an article of “عطف” = *copulative (connective)*, or *inceptive*, i.e. indicating a beginning or a resumption of speech.

¹⁰ The “ل” in “النسألن” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. *affirmation*, expressed here by “assuredly.”

¹¹ That is *message* or *messenger*. The “ل” in “النسألن” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. *affirmation*, expressed here by “assuredly”. See *إعراب القرآن، لمحمود صافي* and *القرطبي*.

¹² The “ل” in “لنقصن” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. *affirmation*, expressed here by “assuredly”

9. And whoever lightened ^w his weights ^w then those who ^r they ^z lost their selves ^w for what they ^z were by Our <i>Aya'te</i> ^w (messages ^w) wronging ¹³ they ^z .	وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلُمُونَ ﴿٩﴾
10. And <i>laqad</i> (verily, already and affirmatively) We empowered/established ¹⁴ you ^b in the Earth ^w and We made for you ^b in it ^w livelihoods, little indeed ¹⁵ you ^z thank.	وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ قَلِيلًا ۚ مَا تَشْكُرُونَ ﴿١٠﴾
11. And <i>laqad</i> (verily, already and affirmatively) We created you ^b ; afterwards We portrayed/fashioned you ^b ; afterwards We said for the angels: let-kowtow you ^z for Adam; so they ^z kowtowed except Iblis (<i>Satan</i>) [he] [was] not of the <i>sa'jedeena</i> (they who kowtowed/-they who were kowtowing).	وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾
12. Said [He]: what prevented you ^g not to kowtow [you ^s] <i>edh</i> (since/when) I commanded you ^g ; said [he]: I am <i>khayron</i> (choicer/superior/worthier) than him; You ^g created me of a fire ^w and You ^g created him of a mud.	قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۚ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾
13. Said [He]: so <i>ebbett</i> ¹⁶ (let-[you ^s] dwell/ dwell-basely/ migrate-/immigrate) from it ^w , so not [it ^s] be for you ^g to <i>tatakabbara</i> ¹⁷ ([you ^s] practice pridefulness) in it ^w ; so let-egress [you ^s], verily you ^g (are) of the cringers.	قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾
14. Said [he]: let-[You ^s] reprieve me until day (to be) resurrected they ^z	قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾
15. Said [He]: verily you ^g (are) of the <i>mundhareena</i> ¹⁸ (they who are reprieved).	قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾
16. Said [he]: so by indeed, ¹⁹ <i>aghawamey</i> ²⁰ ([You ^s] had me indulgently stray and so be disappointed) surely I (shall) assuredly ²¹ sit for them (at) Your ^t <i>Sseratta</i> (road/way) the straight.	قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾
17. Afterwards surely assuredly <i>aa'tee</i> ([I] approach/ come to) them from between their hands ^w and from their rears and <i>a'n</i> (side-of) their rights and <i>a'n</i> their lefts and not [You ^s] find most (of) them thankers.	ثُمَّ لَآتِيَنَّهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾
18. Said [He]: let-egress [you ^s] from it ^w <i>mathmooman</i> ²² (he who is despised) <i>madhooran</i> ²³ (he who is driven-away from Allah's mercy/he who is reprobated); surely whoever [he] followed you ^g of them verily I (shall) assuredly fill Hell ^w of you ^z wholes.	قَالَ أَخْرُجْ مِنْهَا مَذْهُومًا مُّذْحُورًا ۚ لَّمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

¹³ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

¹⁴ The word “مَكَّنَ” in “مَكَّنَّاكُمْ” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” could also imply or connote the same as “مَكَّنَ” *per se*.

¹⁵ See the *Lexicon* attached to this Translation regarding, “مَا الْمَصْدَرِيَّةُ” = the infinitive *ma*.

¹⁶ The word “اهبطوا” rooted in “هبط,” meaning: alight/ descended/ condescended. Also, “هبط”= dwelled/ dwelled in evil. See the *لسان*. Really it means “نزح” or emigrated/immigrated. Example: in *Ayah* (S2:61) “اهبطوا مصرًا”=ebbetto Misra.

¹⁷ The word “tatakabbar”=“تتكبر” does not have an exact English equivalent *per se*. It is a present/future tense addressing an addressee: practice pridefulness. Hence, we transliterate and parenthetically explain.

¹⁸ The word “mundhareen”=“المنظرين,” is an objective masculine plural noun, meaning those who are reprieved.

¹⁹ See the *Lexicon* attached to this Translation regarding “مَا الْمَصْدَرِيَّةُ” = the infinitive *ma*.

²⁰ The word “اغوي”=“أغويتني”=“انهمك في الضلال و خاب,” so he: indulgently strayed and was disappointed. See the *لسان*.

²¹ The “ل” in “لأقعدن” and “لأملأن” and “لأتين” in the following two *Ayat*: 17 & 18 all are juratory “ل”=“ال القسم” amounting to=“التأكيد,” i.e. affirmation, expressed in all case by “assuredly”

²² The word “mathmooman”=“مذموما” is a masculine, singular, objective noun, no English equivalent for it.

²³ The word “madhooran”=“مذحورا” is a masculine, singular, objective noun, no English equivalent for it.

19. And O, Adam: let-reside [you ^s], you ^s and your ^t spouse (<i>wife</i>), the Paradise ^w so both eat from whence both willed and not both near this-she, the tree ^w ; then both be of the <i>dha'lemeena</i> ²⁴ (<i>injustice-doers</i>)	وَيَتَقَادِمُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾
20. Then whispered for them both the Satan, to [he] discloses/ flashes for them both what (<i>had been</i>) hidden a'n (<i>regarding</i>) them both of <i>saw'aa'tebema</i> ^w (<i>their private-parts</i>) ^w ; and said [he]: not restrained you both Lord (<i>of</i>) [you both] a'n this-she ²⁵ , the tree ^w , except that be both two angels or be both of the immortals.	فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِئِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَائِينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾
21. And mutually <i>qasama</i> ([he] <i>oathed</i>) them both: verily I am for you both surely of the (<i>sincere</i>)-advisors ²⁶ .	وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾
22. So [he] indicated (<i>to</i>) them both by inveiglement; so <i>lamma</i> (<i>when/whence</i>) both tasted the tree ^w appeared ^w for them both <i>saw'aa'te'hema</i> ^w (<i>their private-parts</i>) ^w and both commenced [both] vamping-up on them both by the Paradise's ^w leaves; and called them both Lord (<i>of</i>) them both: have not [I] restrain you both a'n (<i>off/regarding</i>) <i>telkoma</i> ²⁷ (<i>both of you that-afar-she/that</i>) ^w the tree ^w ; and said [I] [not] ²⁸ for you both: verily the Satan (<i>is</i>) for you both a foe ²⁹ manifest.	فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا مَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾
23. Said both: (O), our Lord, we wronged ³⁰ (<i>to</i>) ourselves ^w and <i>en</i> (<i>if</i>) not forgave for us [You ^s] and [not] <i>tarhamna</i> ([You ^s] <i>mercy-gave us</i>) surely assuredly ³¹ we be of the losers.	قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾
24. Said [He]: <i>ehbetto</i> (<i>let you^s: dwell/ dwell in evil/ dwell-basely/ emigrate/ immigrate/</i>), some (<i>of</i>) you ^b for some a foe ³² and for you ^b in the Earth ^w a <i>mustagarron</i> (<i>permanent-abode/ultimate realization</i>) and a <i>mata'on</i> ³³ (<i>resource for a transitory worldly delights</i>) to a while.	قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

²⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

²⁵ In Arabic "tree" is a feminine. That is why the reference to it is by the *feminized* pronoun: "[this-she]".

²⁶ The word "ناصحين" = "naseheen" is *plural, masculine, subjective noun*. But first the word "نصح" in "ناصحين" in Arabic defines and implies more than its English supposed equivalent "advised." The Arabic "نصح" = "أخلص" "القول فيما فيه الخير للنصوح" i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him. However, in English the word "advised" mean given *opinion* (*presumably, not necessarily*) as to the best course of action the *advisee* should take or do. Hence, the qualifying word "sincerely" is *necessary* to manifest the distinction. Also "ناصحين" may mean: *sincere care-renderers, well-wishers*..

²⁷ The text says: "telkoma" = "تلكما" = the "ت" (1) for the *feminine addressee*, in this case about the tree (which is feminine in Arabic Grammar, (2) then the "ل" for the "afar," and (3) "كما" is the *dual addressee's pronoun*. For lack of a better word to express this *precise demonstrative pronoun* and *very elegant sounding* "تلكما" in English, so I *transliterate* and *parametrically approximate*. So I say: "that-afar-she," but the speech is addressed to the twain (*he and she*), hence in Arabic Grammar, "تلكما" is the *proper article of reference*, "أنهكما عن تلكما" which is *rhyming* to the ears and *rather lofty and elegant* in expression; or (2) according to some Qur'anic commentators, to *emphasize* to the addressees the *forbidding* to both.

²⁸ The Arabic text says: "أقل" and not "أقول," *grammatically surely indicative* of the application of the article "ألم" to "أقول" making it "أقل." Hence, the use of "not," although it is *not* explicitly in the text, as *grammatically* it should *not* appear, clearly it is there.

²⁹ The word "عدو" in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) "multitudinous foe," see الهادي واللسان.

³⁰ See the *Lexicon* attached to this Translation for "ظالم" = "فَاعِلُ الظلم" = "injustice-doer" and "أظلم" = "wronger."

³¹ The "ل" in "لَنَكُونَنَّ" is a *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed here by "assuredly."

³² See footnote 1709 above regarding *foe*.

³³ The word "متاع" = "mata'a" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this Translation for more elaboration.

25. Said [He]: in it^w you^z live and in it^w you^z die and from it^w *tokbrajona* (you^z be emerged/produced).

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ
وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

26. O, Adam's sons: *qad* (already and affirmatively) We descended on you^b *lebasan*³⁴ (wear/inner clothing) veiling [it^z] yourⁿ *saw'ata*³⁵ (private parts)^w and *reshan*³⁶ (adornment-attire); and the *taqwa*'s (reverential guarding against Allah's displeasure)'s *lebaso*³⁷ (=armory-attire to prevent potential war), *tha'leka* (afar-that-it/that)^x, (is) *kbayron* (choicer/-superior/worthier); *tha'leka* (is) of Allah's *Aya'te*^w (miracles-/signs/proofs) *la'alla* (craving currently unavailable deed that/perhaps) they *yadhakkarona* (repetitively-remind).

يَبْنِيْ عَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ
لِبَاسًا يُؤَرِّى سَوَاءَ تَكْمَ وَرِيشًا
وَلِبَاسَ التَّقْوَى ذَٰلِكَ خَيْرٌ
ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ لَعَلَّهُمْ
يَذْكُرُونَ ﴿٢٦﴾

27. O, Adam's sons: let-not assuredly essay you^{b38} the Satan, just as [he] exited yourⁿ [both fathers]³⁹ from the Paradise,^w [he] wrests a'n (off) them both their both *lebaso*⁴⁰ (wear/inner-clothing) to [he] shows them both *san'aa'tehma*^w (their private-parts)^w; verily he sees you^b, he and his *qa'beelo* (group/similar) from whence you^z see them not; verily We made the Satans *aw'le-yaa*⁴¹ (guardians/allies) for whom^r not believe they^z.

يَبْنِيْ عَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ
كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ
عَنَّهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاءَهُمَا
إِنَّهُ يَرِئَكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ
لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ
أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

28. And if they^z did a profanity^{w42} said they^z: we found on it^w our fathers, and Allah commanded us by it^w; let-say [you^s]: verily Allah commands not by the profaneness^{w43}; do you^z say on Allah what not you^z know.

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا
عَلَيْهَا ءَابَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ
إِنِّي أَمَرْتُ بِالْفَحْشَاءِ
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ ﴿٢٨﴾

29. Let-say [you^s]: commanded my Lord by the *qesstte*⁴⁴ (rendering absolute-justice post removal of injustice), and *aqemo*⁴⁵ (let-you^z uphold/sustain) yourⁿ faces at every masjed and let-invoke Him you^z faithfully; for Him (is) the religion, just-as [He] began you,^b you^z (shall) return.

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا
وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ
وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ
كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

³⁴ See the *Lexicon* attached to this Translation for the *myriads* of meanings for the word "lebasan."

³⁵ The word "sawab" has more than one meaning, but here it means "private parts."

³⁶ There is the inner clothing = "اللباس," and on top of it the garment = "الثياب," and on top of the garment is the adornment clothing = "الريش." So, adornment attire = "الريش" like cloak or a head turbine, etc.

³⁷ The words "lebaso-ettaqwa" = armory-attire to prevent potential war.

³⁸ The word "يَفْتِنَنَّكُمْ" means: assuredly tempt you, or assuredly seduce you, etc.

³⁹ The Arabic word "أَبَوَيْكُمْ" or its grammatical inflections, all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal). See اللسان. However it must be born in mind that the word "mother" is not necessarily the begetter-mother = "الوالدة," as the "mother" in Arabic tongue could mean: step-mother, nursing mother, mother who reared someone, or the aunt (paternal or maternal). The context defines exactly what is meant.

⁴⁰ See the *Lexicon* attached to this Translation for the various meanings of this very important word, which literally means "wear/inner clothing" but figuratively much more, including the "garments".

⁴¹ The word "أَوْلِيَاءَ" could also mean, among them: protector, friend.

⁴² The word "فَاحِشَةً" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions.

⁴³ Arabic word used is "الفحشاء" = the noun of "فاحشة" see التاج.

⁴⁴ See the *Lexicon* to this Translation for a fuller discussion of this great word "qestt."

⁴⁵ That is you^z are commanded to uphold/sustain/maintain all the obligations of the Prayer.

30. A team divinely-guided [He] and a team righted on them the misguidance ^w ; verily they <i>ittakbatho</i> ⁴⁶ (they ^z took and made) the Satans <i>aw'leyaa</i> ⁴⁷ (guardians/ allies) of without-/lesser-than Allah, and they ^z reckon that they (are) <i>muhtadoona</i> ⁴⁸ (be-they who are divinely-guided).	فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٠﴾
31. O, Adam's sons: let-take you ^z your ⁿ adornment ^w /trim ^w at every mosque. ⁴⁹ And let-eat you ^z and let-drink you ^z and let-not squander you ^z ; verily He likes not the prodigals/squanderers.	يَبْنَیْ ءَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾
32. Let-say [you ^s]: who ^a [he] forbad Allah's adornment ^w which ^u <i>akbraja</i> ([He] produced/ emerged) for His <i>eba'de</i> (worshippers-/submitters/slaves) and the goodies ^{w50} of the <i>rez'qe</i> ^x (provision/ victuals for sustenance) ^x ; let-say [you ^s]: it ^w (is) for whom ^r they ^z believed in the life ^w (of) the world ^w purely The <i>Qeyamatey's</i> ^w (Judgment's) Day ^x ; like <i>tha'leka</i> (afar-that-it/) ^x , [We] expound the <i>Aya'te</i> ^w (messages) for a knowing people.	قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفْصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾
33. Let-say [you ^s]: verily only forbad my Lord the profanities, ^{w51} what appeared/manifested of it ^w and what hid, and the sin and the <i>baghya</i> (envy/ selfish: excessiveness/ transgression) by other than the right, and that you ^z partner (deities) by Him what [He] not descended by it ^x an authority ^x , and that you ^z say on Allah what not you ^z know.	قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾
34. And for every an <i>Ummaten</i> ^w (people/ community) ^w (is) <i>ajalon</i> ⁵² (term-limit ^x); so <i>edba</i> (if/ then) came ^x their <i>ajalo</i> (term-limit ^x) neither <i>yasta'akhero</i> ⁵³ (slacken/ tarry) they ^z an hour nor <i>yasta'qdemo</i> (affirmably advance) they ^z .	وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾
35. O, Adam's sons: if ⁵⁴ assuredly <i>ya'ateyakom</i> ^x (appear/- come to you ^b) ^x messengers of you ^{b55} narrating they ^z on you ^z My <i>Aya'te</i> ^w (messages) then whoever <i>ettaqa</i> (he had reverentially guarded not to displease Allah), and [he] reformed, so no fear (is) on them nor they sadden.	يَبْنَیْ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي فَمَنْ أَتَقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾
36. And who ^r they ^z denied by Our <i>Aya'te</i> ^w (messages) and <i>istakbaro</i> ⁵⁶ (they ^z affirmed their ⁿ prideful haughtiness) a'n	وَالَّذِينَ كَذَّبُوا بِءَايَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ

⁴⁶ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ,” as stated in لسان العرب; therefore “إِتَّخَذَ” is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

⁴⁷ The word “أَوْلِيَاءَ” could also mean, among them: protector, friend.

⁴⁸ See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon”/“muhtadeen.”

⁴⁹ Although textually “mosque” however, and Allah knows best, it's for every Prayer/presence in the mosque.

⁵⁰ The word “طَيِّبَاتٍ” = “goodies” = “goodies,^w” = a feminine gender means anything delectable and legitimate.

⁵¹ The word “فَاحِشَةٌ” = “profanity” (plural “فَوَاحِشٌ” as infinitive noun or plural “الفَوَاحِشُ” as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word “فَاحِشَةٌ” or “الفَاحِشَةُ” is euphemistically used to mean adultery or fornication or homosexuality.

⁵² The word “الْأَجَلُ” means term-limit, see اللسان.

⁵³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁵⁴ The particle “إِمَّا” could mean the speaker is making a conditional construct, or informing or giving a choice. See اللسان.

⁵⁵ That is from among you.

⁵⁶ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

(regarding) it^w, those(are) the Hell's^w companions, they (are) in it^w immortals.

النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٧﴾

37. So who^a (is) wronger⁵⁷ than whom^p iftra ([he] crafted a lie for fraudulent end) on Allah a lie or [he] denied by His Aya'te^w (messages), those attains them their lot of the book until if came^w (to) them Our messengers yatawa'ffana (they fully while dying receive) them, said they^z: where (are) what you^z were invoking of lesser than Allah; said they^z: strayed they^z a'n (off) us and witnessed-/testified they^z on their selves^w that they were unbelievers.

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ يَنَالُهُمُ نَصِيبُهُم مِّنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَفَّوهُمْ قَالُوا أَأَيْنَ مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٨﴾

38. Said [He]: let-enter you^z in Umamen^w (people/communities)^w qad (already and affirmatively) ceded^w of before you^z of the Jinn and the humankind in The Fire^w; every-when entered^w an Ummaton^w (people/community)^w (it^w) cursed^w its^w sister until if eddarako⁵⁸ (the last entrants overtook the first entrants and all are altogether) in it^w together, said^w their last^w to their first: ^w (O), our Lord these misled us; so let-give them [You^s] torment double of The Fire^w; said [He]: for each (is) a double [and,] but you^b know not.

قَالَ أَدْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ ۚ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا آدَارُكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَيْنَهُمْ لِأُولِنَهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَنُفَاتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٩﴾

39. And said^w their first^w to their last: ^w so not was for you^b on us of munificence, so let-taste you^z the torment by what you^c were earning.

وَقَالَتْ أُولِنَهُمْ لِأُخْرَيْنَهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٤٠﴾

40. Verily who^r they^z denied by Our Aya'te^w (messages) and istakbaro⁵⁹ (they^z affirmed theirⁿ prideful haughtiness) a'n (regarding) it^w, not tofattabo (to be iteratively opened) for them the Heaven's^w gates and they^z enter not the Paradise^w until transpierces the jamal (camel/thick rope for anchoring the ship) through the needle's-eye; and like tha'leka (afar-that-it/)^x, [We] requite the criminals.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تَفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤١﴾

41. For them of Hell^w a meha'don (bed/cradle/fixed expanse) and above them overlays⁶⁰; and like tha'leka (afar-that-it/)^x, [We] requite the dha'lemeena⁶¹ (injustice-doers).

هُم مِّنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٌ ۚ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٤٢﴾

42. And who^r they^z believed and they^z worked the righteous-works, ^w not charge [We] a self^w except its^w capacity; those (are) the Paradise's^w companions they (are) in it^w immortals.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٣﴾

43. And wrested We what (is) in their hearts of a rancor, run^w from under them the rivers,^x and said they^z: the praise (is) for Allah Who bada (divinely-guided) us for this and not were we to nahtadeya ([we] become divinely-guided)

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرَىٰ مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا

⁵⁷ See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

⁵⁸ The word “eddarako”=“إِذَا رَكُوا” depicts an exact picture, meaning: the last entrants follow and overtake the first entrants until they all are equally present in it.

⁵⁹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

⁶⁰ That is of various plights.

⁶¹ The “ظالمين”=“the injustice-doer,” as “الظلم”=“injustice.”

lawla (had it not been for)[that]Allah bada us; laqad (verily, already and affirmatively) came^w our Lord's messengers^x by the right; and they^z (had been) called: that telkum⁶² (to you all that/that) (is) the Paradise^w you^b (had been caused to) inherit it^w by what you^z were working.

44. And called The Paradise's^w companions The Fire's^w companions: that *qad (already and affirmatively)* we found what promised us our Lord right; so have you^z found what promised yourⁿ Lord right; said they^z: yes. Then called a caller among them that Allah's curse (*is*) on the *dha'lemeend*⁶³ (*injustice-doers*).

45. Who^r they^z repel *a'n (off)* Allah's path, and they^z *yabgho (earnestly-quest)* it^w crookedly while they by the Hereafter (*are*) unbelievers/deniers.

46. And between them both (*is*) a veil and on the heights (*are*) men, they know^z each by their signa, and they^z called The Paradise's^w companions: that peace (*be*) on you,^z they^z entered it^w not,⁶⁴ while they covet⁶⁵.

47. And if (*had been*) parried^w their *abssa'ro (insights/-discernments)* towards The Fire's^w companions, said they^z: (O), our Lord; let-not make us [Yours] with the people the *dha'lemeend*⁶⁶ (*injustice-doers*).

48. And called, the heights' companions, men know them they^z by their marks, said they^z: not sufficed/-enriched *a'n (off)* you^b yourⁿ gathering and not what you^b were *testak-berona*⁶⁷ (*you^z affirm prideful haughtiness*).

49. Are these, whom^r *aqsamtom (oathed you^c)* not reach them Allah by a mercy^w; (*then Allah tells these*) let-enter you^z the Paradise^w neither fear (*is*) on you^b, and nor you^f sadden.

50. And called The Fire's^w companions The Paradise's^w companions: that let-shed you^z on us of the water or of what provided you^b Allah; said they^z: verily Allah forbad them both on the unbelievers.

وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تُلَكُمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَفِرُونَ ﴿٤٥﴾

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

أَهْتَوَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٥٠﴾

⁶² See footnote 27 regarding “تلكم”، only here the *addressees* are in the *plural*.

⁶³ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.”

⁶⁴ According to some Qur'an commentators, *not yet*.

⁶⁵ That is they longingly wish and immoderate desire to enter the Paradise.

⁶⁶ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

⁶⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

51. Who^r *ittakhatho*⁶⁸ (they took and made) their religion jestingly and playfully and deceived^w them the life^w (of) the world^w; so today [We] forget⁶⁹ (cease paying attention to) them, just as they^z forgot⁷⁰ *lega'a* (meeting with) their day, this and what they^z were by Our *Aya'te*^w (messages) rejecting they^z.

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا
وَلَعِبًا وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا
فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا
لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا
بِعَايِنَتَا تَجْحَدُونَ ﴿٥١﴾

52. And *laqad* (verily, already and affirmatively) We came (to) them by a book^x We expounded it^x on a knowledge, a *hudan* (divine-guidance) and a mercy^w for a people, believing they^z.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ
عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿٥٢﴾

53. Do await they^z except its^x *ta'aweela*^x (ultimate: construing/ explanation); day *ya'atee*^x (ultimately realizes)^x comes its^x *ta'aweelo*^x say who^r they^z forgot⁷¹ (ceased paying attention to) it^x of before: *qad* (already and affirmatively) come^w our Lord's messengers^x by the right; so are (there) for us of intercessors so they^z intercede for us; or *nuraddo* ([we] be-forthwith-returned) then [we] work other than which^x we were working; *qad* (already and affirmatively) they^z lost their selves^w and strayed *a'n* (off) them what they^z were *yaftarona* (they^z craft a lie for fraudulent end).

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ
يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ
مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا
بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ
فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ
الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا
أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا
يَفْتَرُونَ ﴿٥٣﴾

54. Verily yourⁿ Lord (is) Allah, Who created the Heavens^w and the Earth^w in six days; afterwards *istawa*⁷² (He set Himself) over The *Arsh*⁷³ (Throne of Kingship). [He] overlies the night^x the *naba're* (between sunrise and sunset),^{x74} questing it^x expeditiously⁷⁵; and the sun^w and the moon^x and the stars^x *musakharaten*^{w76} (they that are driven, subjectable beings)^w by His

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَى
الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ

⁶⁸ The word “اتَّخَذَ” from “الِإِتْخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتْخَاذَ”, as stated in لسان العرب; therefore “اتَّخَذَ” is always taking and presuming some thing about what was taken. Thus, it is not just the mere taking.

⁶⁹ The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies, as in this Ayah, where Allah says “We forget them,” or where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See اللسان.

⁷⁰ Ibid, for forgot.

⁷¹ See footnote 1684 above regarding “نَسِيَ”.

⁷² The word “istawa” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “how” did He “istawa” is not knowable, because there is nothing to compare Allah with to know the “how” of His action.

⁷³ The word “العَرْشُ” in the Arabic language means: “المُضْطَجِعُ أَوِ السَّرِيرُ الَّذِي يُجْلِسُ عَلَيْهِ الْمَلِكُ”. See اللسان. In Ayah 23 of an-Namil: “...and for her a great Arsh.” (S27; 23), clearly means the “Arsh” is the “Throne of Power and Dominion.” And according to الحديث المتفق عليه = The Hadeeth which is agreed upon, i.e. by both most authoritative Hadeeth narrators, Al-Bukhary and Muslim, the Prophet (SAWS) said: “so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) Mosa (Moses) he taking with a Pillar of the Pillars of The Arsh. So, I profoundly know not did he regained consciousness before me or he was recompensed by the Ttoor (Mount) swooning.” See شرح ابن أبي العز الحنفي. الطبعة السابعة، القعدة الطحاوية سنة 1403 هـ - 1983 م، دمشق بيروت طبعة المكتب الإسلامي.

⁷⁴ That Allah covers the night by the day and the day by the night, as the night is not ahead of day (S 36:40).

⁷⁵ The word “حَثِيثًا” = “مَفْعُولٌ مُطْلَقٌ، نَبَايَةٌ عَنِ الْمَصْدَرِ” that is objective compliment in place of infinite noun. Also إعراب القرآن، لمحمود صافي. “يجوز أن يكون حالا، من فاعل يطلب” = “حَثِيثًا” or could be adverbial construct. See اللسان and التاج. Also the word: “حَثِيثًا” = “عَجَالٌ بِاتِّصَالٍ” that is expeditiously. See اللسان.

⁷⁶ The word “musakharaten” is plural, objective noun, meaning: they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns.

command; indeed, for Him(are)the creation and the command; <i>tabaraka</i> ⁷⁷ (mutually aggrandized and blessed massive good and worth) Allah, the worlds' Lord.	مُسَخَّرَاتٍ بِأَمْرِهِ ۚ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٥﴾
55. Let-invoke you ^{z78} your ⁿ Lord supplicantly and covertly; verily He loves not the transgressors.	ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٦﴾
56. And let-not corrupt you ^z in the land ^w /Earth ^w after its ^w reformation and let-invoke you ^z Him fearfully and cravingly; verily Allah's mercy ^w (is) near ^{x79} of the benefactors.	وَلَا تَفْسُدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِمَّنْ الْمُحْسِنِينَ ﴿٥٧﴾
57. And He Who sends the winds <i>bushran</i> (a pleasant tiding) [between] His mercy's ^w (<i>ghaytha</i> =delightful satiating-and-reviving rain) [both hands ^w], ⁸⁰ until if <i>agallat</i> ^w (it ^w raised and carried) ^w <i>sahaban</i> ⁸¹ (gliding-clouds) heavies We drove it ^x to a <i>mayye'te</i> (dying/dead) <i>baladen</i> ^x (region, country, settlement) ^x , then We descended by it ^x the water ^x then <i>akbraja</i> (emerged/ produced) We by it ^x of all the <i>thamara'te</i> ^w (trees/plants/crops/fruits) ^w ; like <i>tha'leka</i> (afar-that-it/) ^x , <i>nukbrejo</i> ([We] resurrect) the deceased, <i>la'alla</i> (craving currently unavailable deed that/perhaps) you ^b reminisce.	وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۚ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٨﴾
58. And the <i>balado</i> ^x (region, country, settlement) ^x the good ^x produces its ^x sprouts by its ^x Lord's leave and (that) which ^x <i>kbabotha</i> ⁸² (became bad, evil) produces not, except niggardly; like <i>tha'leka</i> (afar-that-it/) ^x , [We] variegate the <i>Aya'te</i> ^w (miracles, signs, proofs) for people (who ^o) thank they ^z .	وَالْبَلَدِ الطَّيِّبِ يَخْرُجُ نَبَاتُهُ ۚ بِإِذْنِ رَبِّهِ ۚ وَالَّذِي خَبَثَ لَا يُخْرِجُ إِلَّا نَجَسًا ۚ كَذَٰلِكَ تُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٩﴾
59. <i>Laqad</i> (verily, already and affirmatively) We sent Noohan (Noah) to his people then said [he]: O, my people let-worship you ^z Allah, not for you ^z of an <i>elaben</i> (a deity) other than Him; verily I, [I] fear/know ⁸³ on you ^b a torment (of) a great day.	لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَنْقُومِ آعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهِ غَيْرُهُ ۚ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٦٠﴾
60. Said the chiefs (of) his people: verily we surely see you ^g in a misguidance ^x manifest ^x .	قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦١﴾
61. Said [he]: O, my people not by me a misguidance ^w ; [and,] but surely I am a messenger from the worlds' Lord.	قَالَ يَنْقُومِ لَيْسَ بِي ضَلَالَةٌ وَلَٰكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿٦٢﴾

⁷⁷ See the *Lexicon* attached to this *Translation* for this important word “تَبَارَكَ.” In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated).

⁷⁸ For the pronoun “you^z” see the table for superscripted words attached to this *Translation*.

⁷⁹ What is interesting here is “الرحمة” = “the mercy” in *Arabic* is a *feminine* gender, so its reference in this great *Ayah* was expected to be “قريبة” = “she-near.” However, its reference is in the *masculine*. Qur'an commentators have various explanations, among them one that says: because what is meant by “الرحمة” = “the mercy” in this context is “forgiveness” or “pardon” or “rain,” = “الغفران” “العفو” “المطر” respectively, all of which are *masculine* and therefore the reference to *them* or to *any* one of them should be *masculine*. Hence the “near^x” is *correct* and *proper* reference.

⁸⁰ This is a *figure of speech* combined with the *Arabic tongue* expression “between his or her both hands” means *in front* of. Additionally, some maintain that the “hands” are symbols of divine Might or Power.

⁸¹ The word “سحاب” versus “غيم” is that the “سحاب هو ينسحب” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a “سحابة.” Whereas the “غيم” appears *stationary*. أنظر اللسان.

⁸² The word “kbabotha” = “خَبَثَ” is a *past tense*, i.e. *that which became bad*, it has no English equivalent *per se*.

⁸³ Linguistically the word “خَفَتَ” carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

62. [I] communicate (to) you^b my Lord's messages^w and [I] (sincerely)-counsel⁸⁴ for you^b and [I] know from Allah what not you^z know.

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأُنصَحُ لَكُمْ
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٧٦﴾

63. Have you^c wondered that came (to) you^b a *Thekron*^x (revelation/message/exhortation)^x from yourⁿ Lord on/-over a man of you^b to warn you^b [he] and to *tattaqo* (reverentially guard you^z not to displease Allah) and *la'alla* (craving currently unavailable deed that/perhaps) you^b *torhamoona*⁸⁵ (you^z be mercy-given).

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ
رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ
وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٧٧﴾

64. So they^z denied him, so We rescued him, and who^r (were) with him in the *folke*^x (Ark)^x and We drowned whom^r they^z denied by Our *Aya'te*^w (miracles/signs-/proofs) verily they were people *ameena*⁸⁶ (having heart/mind blindness).

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ
فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَبُوا
بِعَايَتِنَا إِنَّهُمْ كَانُوا قَوْمًا
عَمِينَ ﴿٧٨﴾

65. And to *Aaden*⁸⁷ their brother *Hoodan* (Heber), said [he]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (a deity) other than Him; do then not *tattaqoona* (you^z reverentially guard not to displease Allah).

وَإِلَى عَادِ أَخَاهُمْ هُودًا قَالَ
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ
إِلَهِ غَيْرِهِ أَفَلَا تَتَّقُونَ ﴿٧٩﴾

66. Said the chiefs, who^r unbelieved they^z of his people: verily we see you^g in a preposterousness^w and verily we assuredly presume (that) you^g (are) of the liars.

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ
قَوْمِهِ إِنَّا لَنَرُكَ فِي سَفَاهَةٍ وَإِنَّا
لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٨٠﴾

67. Said [he]: O, my people not by me a preposterousness^w; [and,] but that I am a messenger of the worlds' Lord.

قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي
رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿٨١﴾

68. [I] communicate (to) you^z my Lord's messages^w and I am for you^b a (sincere)-counselor⁸⁸ trustworthy.

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ
نَاصِحٌ أَمِينٌ ﴿٨٢﴾

69. Have wondered you^c that came (to) you^b *Thekron*^x (a revelation as reminder/message)^x from yourⁿ Lord on/-over a man of you^b to warn you^b [he]; and let-remember you^z *edh* (since/when) [He] made you^b vicegerents⁸⁹ from after people (of) *Noohen's* (Noah's), and augmented you^z [He] in the creation *ba'sstatan* (physical hugeness/expanse)^w; so let-remember you^z Allah's *alaa* (various boons),⁹⁰ *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper you^z.

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ
رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ
لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ
خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ
فِي الْخَلْقِ بَصْطَةً فَادْكُرُوا الْآءَ
اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٨٣﴾

⁸⁴ See the *Lexicon* attached to this Translation regarding *sincere-counsel*.

⁸⁵ The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps you, you be given-mercy,” thus introducing the idea of “given-mercy” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*,” which cannot be said in correct English, as there is no such word as “mercied.”

⁸⁶ The word “عمين” is the plural of “عم” versus “عمي” = blind=he who lost his eye-sight. So “عمين” are those who are having blindness of heart or mind, so they cannot find the right or the right way. See الهادي.

⁸⁷ *Aad* is a name of an ancient Arab tribe of prodigal stature that took its name from its leader's name.

⁸⁸ See *Lexicon* attached to this Translation.

⁸⁹ The word “خلفاء” = plural of “خليفة”; not “خلاف” = plural for “خالف”.

⁹⁰ See the *Lexicon* attached to this Translation for “ne'amali” (“boon”).

70. Said they:^z have you^g come (to) us to worship [we] Allah alone and we quit what [were] our fathers worshipping; so *eetee* (let-[you^s] produce/bring to pass for) us by what [you^s] promise us, *en* (if) you^g were of the *ssadeqeena* (always-truth-enforcers).

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ
وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا
فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
الصَّادِقِينَ ﴿٧٠﴾

71. Said [he]: *qad* (already and affirmatively) befell on you^b from yourⁿ Lord *rejson*^x (filth/anathema)^x and a wrath; do you^z dispute me in names^x you^c named them, you^f and yourⁿ fathers, not recurrently descended Allah by it^w of an authority^x; so let-wait you^z verily I am with you^b of the *muntathereena*⁹¹ (they who wait).

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ
رَجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي
أَسْمَاءِ سَمَّيْتُمُوهَا أَتُتَمَرُّوْنَ بِآبَائِكُمْ
مَا نَزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ
فَاتَّظِرُوا إِنِّي مَعَكُمْ مِنَ
الْمُنْتَظِرِينَ ﴿٧١﴾

72. So We delivered him, and whom^r (were) with him by a mercy^w from Us, and We cut off the *da'bero*⁹² (rear-most/last) (of) whom^r they^z denied by Our *Aya'te*^w (messages/signs/proofs) and they^z were not believers.

فَأُنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ
مِّنَّا وَقَطَّعْنَا دَابِرَ الَّذِينَ كَذَبُوا
بِعَايَتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

73. And to *Thamooda*,⁹³ their brother *Ssalihan* (*Methsalah*)⁹⁴ said [he]: O, my people let-worship you^z Allah, not for you^z of an *elaben* (a deity) other than Him; *qad* (already and affirmatively) came^w (to) you^b evidence^w from yourⁿ Lord. This^w (is) Allah's she-camel for you^z an *Aya'tan*^w (miracle/sign/proof); so let-leave her you^z eat^w in Allah's land^w and let-not touch her you^z by an ill lest⁹⁵ takes you^b a painful torment.

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ
يَقُومِرَ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ
إِلَهِ غَيْرِهِ قَدْ جَاءَكُمْ بَيِّنَةٌ
مِّنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ
آيَةٌ فَذُرُوهَا تَأْكُلْ فِي أَرْضِ
اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابُ أَلِيمٍ ﴿٧٣﴾

74. And let-remember you^z *edh* (since/when) [He] made you^z vicegerents from after *Aad*'s people and *banwa* ([He] deservedly ensconced) you^b in the land^w *tattakbetho*⁹⁶ (you^z take and make) of its^w plains palaces and you^z carve the mountains houses; so let-remember you^z Allah's *alaa* (various boons)⁹⁷ and let-not *ta'athan*⁹⁸ (you^z mischief-hardest) in the land^w (as) corruptors.

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ
بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ
تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا
فَاذْكُرُوا آلاءَ اللَّهِ وَلَا تَعْتُوا
فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

75. Said the chiefs who^r *istakbaro*⁹⁹ (they^z affirmed theirⁿ prideful haughtiness) (of) his people for whom^r *istodh'efo*¹⁰⁰ (were deemed weaklings they^z) for whom^p [he] believed of them: do you^z know that *Sa'liban*

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ
قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ
ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ

⁹¹ The word “*mutathereen*”= “*منتظرين*” is masculine, plural, subjective noun.

⁹² The *Qur'anic* phrase: “Then (had been) cut off *da'bero* (rear-most, last of) the people”= “*قطع دابر القوم*” is yet another of the lofty Arabic tongue expressions, meaning uprooted the peoples' rear-most, i.e. the last person = *دابر* of such people.

⁹³ The tribe of *Thamood* is an ancient Arabian tribe destroyed for their impiety, as this and the following *Ayat* show.

⁹⁴ *Salih* (*Methsaleh*) appears in the Bible (Gen 5:27) as the longest-lived of the ancient pre-Flood patriarchs, having attained the age of 969 years of age, see *The Dictionary of Bible and Religion*, by W.H. Gentz.

⁹⁵ The “ف” in “*فياخذكم*” is “*في السببية*” see *إعراب القرآن* لـ محمود صافي; hence “lest.”

⁹⁶ The word “*اتخذ*” from “*الإتخاذ*” which is “*إفتعال*” for “*الأتخاذ*,” as stated in *لسان العرب*; therefore, “*اتخذ*” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁹⁷ See the *Lexicon* attached to this Translation for “*ne'amal*” (“boon”).

⁹⁸ The word “*تعتوا*” from “*العتو* = *اشد الفساد*”, means to mischief causing hardest of corruption. See *اللسان*.

⁹⁹ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word..

¹⁰⁰ Ibid.

(Methsaleh) (is) a mursalan (sent-messenger) from his Lord; said they ^z : verily we (are) by what he (had been) sent by [it ^x] believers.	صَلِحًا مُّرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾
76. Said who ^r istakbaro ¹⁰¹ (they ^z affirmed their ⁿ prideful haughtiness): verily we (are) by which ^x you ^c believed by [it ^x] unbelievers.	قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾
77. Then hamstrung they ^z the she-camel and they ^z recalcitrated a'n (regarding) their Lord's command and said they: ^z O, Salibo (Methsalah) eete (let-[you ^s] produce/bring to pass for) us by what [you ^s] promise us, en(if) [you ^s] were of the mursaleena (sent-messengers).	فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِّحْ آثِنَا بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾
78. So took ^w them the rajfato (Shudder-she ^y / Tremor-she ^y) so they ^z became in their home ^w jathemeena (lifeless-kneelers).	فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٧٨﴾
79. Then [he] diverted a'n (off) them and said [he]: laqad (verily, already and affirmatively) I communicated (to) you ^c my Lord's message ^w and I (sincerely)-counseled ¹⁰² for you ^b ; [and,] but you ^b love not the (sincere)-counselors. ¹⁰³	فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولًا مِّن رَّبِّي وَنَصِيتُ لَكُمْ وَلَٰكِن لَّا تَحِبُّونَ النَّاصِحِينَ ﴿٧٩﴾
80. And Loottan (Lott) edh (n/when) [he] said for his people: do ta'ttona (you ^z commit/perpetrate) the profanity ^{w104} not preceded you ^b by it ^w of an abadon ¹⁰⁵ (a lone/any-one) of the worlds.	وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٨٠﴾
81. Verily you ^b surely ta'ttona ¹⁰⁶ (you ^z come onto/have sexual intercourse with) the men a (voluptuous) desire ^w of without/lesser than the women; rather you ^z (are) people prodigals/exceeders ¹⁰⁷ .	إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاءِ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾
82. And not was his people's answer except that said they: ^z let-egress them you ^z from your ⁿ village ^w ; verily they (are) people yatattahrona (they ^z ever-purge from sins).	وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوهُمْ مِّن قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٨٢﴾
83. Then We delivered him and his family except his [woman] (i.e. wife), was ^w of the gha'bereena (residuum/-remnants) ¹⁰⁸ .	فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا أُمَّرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾
84. And We ill-rained ¹⁰⁹ on them a rain; so let-look [you ^s] how [was] the criminals' consequence ^w .	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كَانَ عِقَابَ الْمُجْرِمِينَ ﴿٨٤﴾
85. And to Madyan (polity) their brother Shuaiba ¹¹⁰ said [he]: O, my people let-worship you ^z Allah, not for you ^b of an elahen (a deity) other than Him, qad (already	وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ

¹⁰¹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

¹⁰² See *Lexicon* attached to this *Translation*.

¹⁰³ Ibid.

¹⁰⁴ See the *Lexicon* attached to this *Translation* for “فاحشة” = “profanity.”

¹⁰⁵ See the *Lexicon* attached to this *Translation* regarding “أحد.”

¹⁰⁶ That is to have a sexual relation, i.e. intercourse..

¹⁰⁷ Such people are described as “exceeders,” in the course of the abominable homosexuality, because apparently their total outlook is overwhelmingly given to extravagance and waste.

¹⁰⁸ The wife of Lott was among the “residuum/remnants,” i.e. lagged behind, not rescued with Lott and family.

¹⁰⁹ In Arabic there is a distinction between “مطر” = rained, and “أمطر” = ill-rained, as “مطر” = في الخير and “أمطر” = في الشر. In this case “أمطر” is used. So for lack of “أمطر” in English, I chose ill-rained.

¹¹⁰ Prophet Shuaib is an Arab prophet in Madyan, in north western Arabia; most probably having nothing to do with Jethro, the father-in-law of Mosa (Moses).

and affirmatively) came^w (to) you^b an evidence^w from yourⁿ Lord; so let-fulfill¹¹¹ you^z the measure and [the] balance, and let-not under-value¹¹² you^z the mankind's their things and let-not corrupt you^z in the Earth^w after its^w reform; *tha'lekum* (collective-afar-that)^x (is) *khayron* (choicer/ superior/ worthier) for you^b en (if) you^c were believers.

إِلَيْهِ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٨٦﴾

86. And let-not you^z sit by every *Sseratten* (road/way) you^z threaten¹¹³ and you^z repel *a'n* (off) Allah's path whom^p [he] believed by Him/it; ^{x114} and *tabgho* (earnestly-quest) you^z it^w crookedly; and let-remember you^z *edh* (when/since) you^z were a few then [He] multiplied you^b; and let-look you^z: how [was] the corruptors' consequence.^w

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنِ سَبِيلِ اللَّهِ مِّنْ أَمْرِ بِهِ وَتُبْغُونَهَا عِوَجًا وَأَذْكُرُوا إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٧﴾

87. And en (if) [was]^x a *ta'efa'tan*^w (group/faction/party)^w of you^b they^z believed by (that) which^x I was sent by it^x and a *ta'efa'tan*^w not believed they^z, so *essbero* (let-bold on patiently you^z) until Allah rules between us and He (is) *khayro* (choicer/ superior/ worthier) (of) the Rulers.

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ ءَامَنُوا بِأَلَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ تَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٨﴾

88. Said the chiefs who^r *istakbaro*¹¹⁵ (they^z affirmed theirⁿ prideful haughtiness) of his people: verily we (shall) assuredly¹¹⁶ exit you^g O *Shuaibo* and whom^r they^z believed with you^g from our village^w or indeed assuredly you^z, return¹¹⁷ in our sect^w/faith^w; said [he]: do [and] albeit we were dislikers.

قَالَ أَلَمَلَا الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعُوبَ وَالَّذِينَ ءَامَنُوا مَعَكَ مِن قَرْيِنَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا قَالَ أُولَٰئِكَ كَانُوا فِي الْأُولَىٰ بِكَرْهٍ

89. *Qad* (already and affirmatively) *iftarayna* (we crafted a lie for fraudulent end) on Allah a lie, en (if) we returned in yourⁿ sect^w/faith^w, after *edh* (when/since) recurrently delivered us Allah from it^w; and not be for us that [we] return in it^w except that wills Allah, our Lord. [He] Expanded¹¹⁸ our Lord every-thing omnisciently; on Allah we (*had*) trusted; O, our Lord: let-open¹¹⁹ [You^s]

قَدْ أَفْتَرْنَا عَلَى اللَّهِ كَذِبًا إِن عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ

¹¹¹ The word "أوفوا" from "الوفاء" = "التمام", meaning gathering the last component of any obligation to make it a whole. So, "أوفوا" means you endeavor and gather the last part of an obligation and fulfill it.

¹¹² The word "بخس" in "تبخسوا" carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

¹¹³ The word "توعدون" versus "وعد بالخير" so "توعدون" is threatening.

¹¹⁴ In the expression "من آمن به" the "هـ" in the "به" is in reference to what? Is it to "Allah"? Or is it to "Allah's way"? According to الزمخشري (الكشاف) the noted Arabic linguist, it clearly refers to "Allah's way." Many other Qur'an commentators are not clear as to which this "هـ" refers to? So Assuming that الزمخشري is correct then, the translation should be as stated as "it," not "He." However, according to the general principle that the pronoun normally refers to the nearest of the named references. So, in this case "He" seems to be better. To incorporate the two arguments I chose: "He/it^x."

¹¹⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

¹¹⁶ The "ل" in "لنخرجنك" and in "لنعودن" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, in both cases expressed by "assuredly".

¹¹⁷ The word "تعودن" is here intensified by faithfully return.

¹¹⁸ The word "وسع" = "Expanded" means is already broadened to contain/include/comprehend.

¹¹⁹ The word "افتح" in this context and Allah knows best, means "decide" or "rule" between us and the unbelievers, or give us "victory" over them. See الراغب.

between us and our people, by the right, and You ^s (are) <i>khayro</i> (choicer/ superior/ worthier)(of) The Openers ^{s120} .	وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨١﴾
90. And said the chiefs, who ^r unbelieved they ^z of his people: indeed <i>en</i> (if) <i>ettaba'a</i> (closely-followed) you ^b <i>Shuaiban</i> , verily you ^b (are) then surely losers.	وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لِيَنَّ أَتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٨٢﴾
91. Then took ^w them the <i>rajfato</i> (<i>Shudder-she^v / Tremor-she^v</i>) so they ^z became in their home ^w <i>jathemeena</i> (lifeless-kneelers).	فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٨٣﴾
92. Who ^r they ^z denied <i>Shuaiban</i> as if not flourished they ^z in it ^w ; who ^r they ^z denied <i>Shuaiban</i> were they the losers.	الَّذِينَ كَذَبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٨٤﴾
93. Then [he] diverted <i>a'n</i> (off) them and said [he]: O, my people <i>laqad</i> (verily, already and affirmatively) I communicated (to) you ^z my Lord's messages ^w and I (sincerely)-counseled ¹²¹ for you ^b , so how can [I] grieve on a people, unbelievers.	فَتَوَلَّى عَنْهُمْ وَقَالَ يَبْقَوْمَ لَقَدْ أَتَيْتُكُمْ بِرُسُلٍ مِّنِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٨٥﴾
94. And not We sent in a village ^w of a prophet except We took its ^w people by the <i>ba'asa'e^{w122}</i> (penury-tension) ^w and the <i>dharra'e^w</i> (distress due to adversity) <i>la'alla</i> (craving currently unavailable deed that/ perhaps) them <i>yatadhrra'-aona</i> (iteratively supplicate they ^z).	وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٨٦﴾
95. Afterwards We substituted the <i>sayyea'te's^w</i> (demeritorious-deed)'s ^w place (by) the <i>hasanata^w</i> (meritorious-deed) ^w until they ^z waxed, ¹²³ and said they ^z : <i>qad</i> (already and affirmatively) touched/betided our fathers the adversity ^w and felicity ^w ; so We took them suddenly while they perceive not.	ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٨٧﴾
96. And had surely the villages' ^w folks believed they ^z and <i>ettaqaw</i> (they had reverentially guarded not to displease Allah) surely We (would have) opened on them blessings ^{w124} from the Heaven ^w and the Earth ^w ; [and,] but they ^z denied, so We took them by what they ^z were earning.	وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٨٨﴾
97. Have then ensured the villages' ^w folks to come (to) them Our <i>ba'aso</i> (intense torment) <i>bayatan</i> (suddenly by night) while they (are) sleepers/asleep.	أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿٨٩﴾
98. Or [and] had ensured the villages' ^w folks to <i>ya'ateya</i> (betides/comes to) them Our <i>Ba'aso</i> (intense Torment-/Might) by a forenoon while they (are) playing.	أَوْأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ﴿٩٠﴾
99. Have then they ^z secured Allah's machination; so not secure Allah's machination except the people, the losers.	أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩١﴾

¹²⁰ The word "Opener" here means the "Ruler," the "Decider," the "Determiner."

¹²¹ See *Lexicon* attached to this Translation.

¹²² The Arabic word "*ba'asa*" has several meanings: (1) tension due to penury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this Translation for more elaboration on this.

¹²³ That is in number and wealth.

¹²⁴ The word "*بركة*," the plural of which is "*بركات*" meaning: "multitudinous goodness and worthiness."

100. Has [and] not (<i>it</i> ^x) ¹²⁵ <i>yahdey</i> (<i>to be divinely-guided</i>) for whom ^r they ^z inherit the Earth ^w from after its ^w folks that if ¹²⁶ [<i>We</i>] will, betided them We by their offenses and [<i>We</i>] stamp ¹²⁷ on their hearts, so they hear not.	أَوَلَمْ يَهْدِ لِلَّذِينَ يَرْتُوبُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَنَهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾
101. <i>Telka</i> ^w (<i>she-that-afar-it</i> ^w / <i>those</i> ^w) (<i>are</i>) the villages ^w [<i>We</i>] narrate on you ^g of their ^w <i>anba'e</i> ¹²⁸ (<i>significant-and-availing-news</i>); and <i>laqad</i> (<i>verily/already and affirmatively</i>) came ^w (<i>to</i>) them their messengers ^x by the evidences ^w then they ^z were not to believe they ^z by what they ^z denied of before; like <i>tha'leka</i> (<i>afar-that-it</i>) ^x , stamps ¹²⁹ Allah on the unbelievers' hearts.	تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾
102. And not We found for most (<i>of</i>) them of a covenant, and <i>en</i> (<i>surely</i>) We found most (<i>of</i>) them, surely <i>fa'seeqeena</i> ¹³⁰ (<i>rebels-vis-à-vis Allah's command</i>).	وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾
103. Afterwards We missioned ¹³¹ from after them <i>Mosa</i> (<i>Moses</i>) by Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) to Pharaoh and his chiefs, then <i>da'bera</i> ¹³² (<i>rear-most</i>) by it ^w ; so let-look [<i>you</i> s]: how [<i>was</i>] the corruptors' consequence ^w .	ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾
104. And said <i>Mosa</i> (<i>Moses</i>): O, Pharaoh verily I am a messenger from the worlds' Lord.	وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿١٠٤﴾
105. Befitting on me that not [<i>I</i>] say on Allah except the right; <i>qad</i> (<i>already and affirmatively</i>) I came (<i>to</i>) you ^z by an evidence ^w from your ⁿ Lord; so let-send [<i>you</i> s] with me Israel's sons.	حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾
106. Said [<i>he</i>]: <i>en</i> (<i>if</i>) you ^g were come by an <i>Aya'ten</i> ^w (<i>miracle/sign/proof</i>) then <i>eetee</i> (<i>let-[you]s produce/come</i>) by it ^w <i>en</i> you ^g were of the <i>ssadeqeena</i> (<i>always-truth-enforcers</i>).	قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾
107. So [<i>he</i>] threw his staff; then <i>edha</i> (<i>suddenly/whereas</i>) it ^w (<i>was</i>) a he-serpent manifester.	فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿١٠٧﴾
108. And [<i>he</i>] wrested his hand ^w ; then <i>edha</i> (<i>suddenly/whereas</i>) it ^w (<i>was</i>) white for the beholders.	وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾
109. Said the chiefs of Pharaoh's people: verily this (<i>is</i>)	قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ

¹²⁵ The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of *three parts* (أ), (و), (لم) “أولم,” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

¹²⁶ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See *مغني اللبيب، ابن هشام*.

¹²⁷ The expression: “stamp on their hearts” is an Arabic *tongue* expression meaning that if their heart were to be stamped, so their hearts would be sealed so that they understand *not* and *nor* comes out of them anything meritorious.

¹²⁸ See the *Lexicon* attached to this *Translation* for “naba'a.”

¹²⁹ Ibid, only regarding “stamp.”

¹³⁰ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

¹³¹ The word “بعث” in “بعثنا” carries *several meanings*, among them: *sent, missioned, resurrected, awoken, and prompted*.

¹³² The *Qur'anic* phrase: “Then (*bad*) been cut off last (*of*) the people” = “قطع دابر القوم” is yet another of the lofty Arabic *tongue* expressions, meaning *uprooted the peoples' rear-most*, i.e. *the last person* = دابر *of such people*.

surely a magician omniscient.	هَذَا لَسِحْرٌ عَلِيمٌ ﴿١١١﴾
110. [He] wants to exit you ^b from your ⁿ land ^w ; so what (is) that you ^z command.	يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٢﴾
111. Said they: ^z let-defer him [you ^s] and his brother and let-send [you ^s] in the cities <i>hashereena</i> ¹³³ (crowd-gathering summoners).	قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١٣﴾
112. <i>Yaáteya</i> (come) they ^z (to) you ^s by every omniscient magician.	يَأْتُوكَ بِكُلِّ سِحْرِ عَلِيمٍ ﴿١١٤﴾
113. And came, the magicians (to) Pharaoh; said they ^z : verily for us surely remuneration, <i>en(if)</i> we were we the prevailers.	وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٥﴾
114. Said [he]: yes, and verily you ^b (are) indeed of the <i>mugarrabeena</i> (ones brought nigh to me).	قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٦﴾
115. Said they: ^z O, <i>Mosa</i> (<i>Moses</i>) either that you ^s throw or that we be the throwers/throwing.	قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونُ نَحْنُ الْمُلْقِينَ ﴿١١٧﴾
116. Said [he]: let-throw you ^z ; then <i>lamma</i> (when/whence) they ^z threw, they ^z bewitched the mankind's eyes ¹³⁴ and <i>istarhabo</i> ¹³⁵ (they ^z affirmably terrified) them and came/fetched they ^z by a great magic.	قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٨﴾
117. And We revealed ¹³⁶ to <i>Mosa</i> (<i>Moses</i>) that let-throw [you ^s] your ^t staff, so <i>edha</i> (suddenly/whereas) she engulfs what <i>ya'fekoona</i> (they ^z speciously-concoct).	وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٩﴾
118. Then befell ¹³⁷ the right ^x and <i>battala</i> ¹³⁸ (became invalid/ceased to hold) what they ^z were working.	فَوْقَهُمْ آخِزٌ وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٢٠﴾
119. So they ^z were worsted far-there, ¹³⁹ and they ^z transposed ¹⁴⁰ cringers.	فَغَلَبُوا هَٰنَا وَلَٰكِنْ أَنْقَلَبُوا صَغِيرِينَ ﴿١٢١﴾
120. And (had been) thrown the magicians <i>sa'jedeena</i> (<i>kowntowing</i> they ^z).	وَأَلْقَى السَّحَرَةُ سَجْدِينَ ﴿١٢٢﴾
121. Said they ^z : we believed by the worlds' Lord.	قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢٣﴾
122. Lord (of) <i>Mosa</i> (<i>Moses</i>) and <i>Haroona</i> (<i>Aaron</i>).	رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٤﴾
123. Said Pharaoh: believed you ^c by Him/him before that	قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ

¹³³ The word “حاشرين” is plural, masculine, subjective noun, rooted in the word “حشر” meaning: gathered crowdedly. So, “حاشرين” summoners that gather the crowds. No English equivalent for “حاشرين”.

¹³⁴ What is to be noted here is the Qur’anic precise description of the fact that the magician did bewitch the eyes of the people, i.e. the facts of the physical reality remained unchanged but it appeared to the eyes of the beholders the great effect of the “make belief” of the magicians.

¹³⁵ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹³⁶ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See *اللسان*.

¹³⁷ The Arabic text literally says “وَفَع” that is, fell from above descended down on every one and nullified the untruth.

¹³⁸ The Arabic word “batala”=“باطل” is intransitive past tense, for which there is no English equivalent, meaning it became invalid. [Like the word “fell,” in the preceding footnote, is intransitive].

¹³⁹ In Arabic the demonstrative noun: “هنا” “هناك” and “هناك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” For the “بعيد”= “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

¹⁴⁰ The word “انقلبوا”= “they^z transposed,” means they betook themselves becoming.

¹⁷⁵⁹ The “ل” in “لاقطن” and “لاصلين” are juratory “ل”= “القسم” amounting to= “التأكيد,” i.e. affirmation, expressed in both cases by “assuredly”

[I] proclaim/permit for you^z; verily this (*is*) indeed a machination^x you^c machinated it^x in the city,^w to you^z egress of it^w its^w folks; so will know you^z.

ءَاذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ
مَكْرُتُمْوُهُ فِي الْمَدِينَةِ لِتُخْرَجُوا
مِنْهَا أَهْلُهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

124. Assuredly *oqatte'a*¹⁴¹ ([I] shall indeed recurrently cut) off yourⁿ hands^w and feet^w from *kbelafe*¹⁴² (*opposite-sides*); afterwards surely *ossallebannakom* ([I] shall recurrently crucify you^b) wholes.

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ
خَلْفٍ ثُمَّ لَأَضْلِبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

125. Said they^z: verily we (*are*) to our Lord (*are*) transposing¹⁴³.

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

126. And not [*you*^s] avenge¹⁴⁴ from us except that we believed by our Lord's *Aya'te*^w (*miracles/signs/proofs*) *lamma* (*when/whence*) it^w came^w (*to*) us; O, our Lord: *afregb* (*let-[You*^s] *descend/pour*) on us patience and *tawaffana* (*let-[You*^s] *receive us while dying*) (*as*) Muslims.

وَمَا تَنْقِمُ مِنَّا إِلَّا أَتَانَا
بِآيَاتِ رَبِّنَا لَمَّا جَاءَتَنَا رَبَّنَا
أُفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا
مُسْلِمِينَ ﴿١٢٦﴾

127. And said the chiefs from Pharaoh's people: do [*you*^s] leave *Mosa* (*Moses*) and his people to corrupt they^z in the land^w and [*he*] leaves you^g and your^t deities; said [*he*]: [*we*] shall *noqattelo* ([*we*] *iteratively kill*) their sons and affirmably let live¹⁴⁵ their women, and verily we (*are*) above them conquerors.

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ
مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ
وَيَذَرَكَ وَآلِهَتِكَ قَالَ سَتَقَتِلُ
أَبْنَاءَهُمْ وَنِسَاءَهُمْ وَإِنَّا
فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

128. Said *Mosa* (*Moses*) for his people: *ista'eno* (*let-you^z seek assistance*) by Allah and *issber* (*let-you^z hold on patiently*); verily the Earth^w (*is*) for Allah bequeaths it^w [*He*] (*for*) whom^p [*He*] wills of His *eba'de* (*worshippers/-submitters/slaves*) and the *aa'qebato* (*consequence*)^w (*is*) for the *muttaqeena* (*reverential guarders against Allah's displeasure*).

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَغِيثُوا بِاللَّهِ
وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ
يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

129. Said they^z: we (*had been*) annoyed from before that *ta'ateyna* ([*you*^s]: *come to/appear among us*) and from after what you^g came(*to*) us; said [*he*]: *asa* (*craving a deed beyond one's means that, may*) yourⁿ Lord perishes yourⁿ enemy and *yestakblefakum* ([*He*] *makes you^b vicegerents*) in the land^w; so [*He*] looks how you^z work.

قَالُوا أَوِذِنَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا
وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ
رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ
وَيَسْتَخْلَفَكُمْ فِي الْأَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

130. And *laqad* (*verily, already and affirmatively*) We took the Pharaoh's *aala* (*family, house, kin, chiefs, followers*) by the *seneena* (*famine and drough*) and a decrease of the *thamara'te*^w (*trees/plants/crops/fruits*)^w *la'all*^a (*craving currently unavailable deed that, perhaps*) they *yadhdhakekarona* (*repetitively-reminisce*).

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ
بِالسِّنِينَ وَنَقَصْنَا مِنَ الثَّمَرَاتِ
لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣٠﴾

131. Then if came^w (*to*) them the *hasanato*^w (*meritorious-deed*)^w said they^z: for us this^w; and *en* (*when/if*) betided them *asayyeaton*^w (*demeritorious-deed*)^w forebode

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا
هَذِهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ
يَطْمِئِنُّوا بِمُوسَىٰ وَمَنْ مَعَهُ إِلَّا

¹⁴¹ The Arabic word is in the *intensive* form ("أَقْطَعَنَّ") so *recurrent* is here used to give this *intensity*.

¹⁴² From "*opposite sides*" for example: the *right hand and the left foot* or *the left hand and the right foot*.

¹⁴³ The word "تَقْلِبُهُمْ" = "*their transpose*," means their *betaking* themselves *uninhibitedly moving*.

¹⁴⁴ The word "نَقِمَ" in "تَنْقِمُوا" could mean: (1) *resented*, or (2) *avenged*, or (3) *disapproved* or *denied*. See *اللسان والراغب*.

¹⁴⁵ See the *Lexicon* attached to this *Translation* for the *effect* of the letter س when *added* to a word, as *استحيوا*.

they^z by Mosa (Moses) and whom^p (were) with him. Indeed, verily only their omen (is) enda (by Rule of) Allah [and,] but most of them know not.

إِنَّمَا طَيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾

132. And said they:^z surely whatever¹⁴⁶ ta'ateena^x ([you^s] produce/come to us) by it^x of an Aya'ten^w (miracle/sign/proof) to bewitch us by it^w then not we (are) for you^g surely believers.

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَخْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

133. So We sent on them the flood^x and the locusts^x and the lice^x and the frogs^w and the blood^x Aya'ten^w (miracles-/signs/proofs) (which had been made) expounders^w; then istakbaro¹⁴⁷ (they^z affirmed theirⁿ prideful haughtiness) and they^z were people criminals.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ءَايَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

134. And lamma (when/whence) befell on them the rejzo¹⁴⁸ (successive: convulsive and perturbing torment) said they^z: O, Mosa (Moses) let-invoke [you^s] for us your^t Lord by what covenanted [He] endaka (with you^g/by you^g); indeed en(if) doffed you^g a'n(off) us the rejza (=rejzo), surely assuredly¹⁴⁹ we believe for you^g and surely assuredly we send with you^g Israel's sons.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمُوسَى اادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِيُخْرِجَنَا مِنَ الرِّجْزِ لَنُؤْمِنَ لَكَ وَلَتُرْسِلَ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٤﴾

135. Then when We doffed a'n (off) them the rejza¹⁵⁰ (successive: convulsive and perturbing torment) to ajalen¹⁵¹ (term-limit)^x they (are) ba'legbo (ones reaching) it^x edha (suddenly/whereas) they yankothona (they^z infract/infringe).

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَلَغُوهُ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٥﴾

136. So We revenged from them, so We drowned them in the yamme (deep and extended body of salty or sweet water) because surely they^z denied by Our Aya'te^w (miracles/signs/proofs) and they^z were a'n(regarding) it^w neglectors.

فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

137. And We bequeathed the people whom^r they^z were youstadha'fona¹⁵² (being deemed weaklings they^z), the land's^w mashareqa^x (sunrise's loci)^x and its^w maghreba^x (sunset's loci)^x which^u We blessed in it^w; and concluded^w your^t Lord's word^w the busna^w (all around most beautiful/excellent-result)^{w153} on Israel's sons by what ssabara (had held on patiently) they^z and We destroyed what was yassna'o (carefully crafting) Pharaoh

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ

¹⁴⁶ There was a raging controversy around word "مهما." Some were saying it is made up of (a) "مه ما" where the "مه" for silencing, and "ما" the article of surety. And others say that "مهما" is really made up of (b) "ما ما" The case was finally settled in favor of (b), as led by سيبويه and other linguists, who maintained that the article "مهما" is conditional article, made up of "ما ما." The first "ما" is for punishment and the second for surety. But to prevent the meeting of two similar letters the "ل" in the first "ما" was changed to a "ه", leaving the second "ما" of surety intact.

¹⁴⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

¹⁴⁸ The word "رَجْز" has several meaning, successive: convulsive and perturbing torment. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

¹⁴⁹ The "ل" in "لَنُؤْمِنَ" and "لَنُرْسِلَن" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both case by "assuredly"

¹⁵⁰ Ibid.

¹⁵¹ The word "الأجل" means term-limit, see اللسان.

¹⁵² See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁵³ The word "الحسنى" by itself, i.e. not in the sense of "prefix or postfix annexation" (مضاف أو مضاف إليه), in The Qur'an almost always means "Paradise," except in a few cases where it could mean: (1) excellent-attribute, (2) excellent-result, all around most beautiful. Perhaps in this great Ayah, "excellent-result" is one of those cases. As Israel's sons had inherited all that Pharaoh and his people possessed after the Pharaoh and his people were drowned.

and his people and what they^z were trellising.

138. And We (*caused to*) pass-over by Israel's sons the sea, then *ata* (*hap*) they^z on a people *ya'akefoona* (*devoting/dedicating themselves as anchorites they* ^z) on idols for them; they^z said: O, *Mosa* (*Moses*) let-make [*you*^s] for us an *elaban* (*a deity*) just-as for them *alebaton* (*deities*); said [*he*]: verily you^b (*are*) people *tajhaloona*¹⁵⁴ (*you^z act ignorantly/incorrectly*).

139. Verily these *mutabbaron* (*is ruinate/damaging*) what they (*are*) in [*it*^x] and a falsehood^x (*is*) what they^z were working.

140. Said [*he*]: do other than Allah *abghey* ([*I earnestly-quest*) you^b *elaban* (*deity*); while He favored/preferred you^b over the worlds¹⁵⁵.

141. And *edh* (*when/ since*) We delivered you^b from Pharaoh's *aal'e* (*family/ house/ kin/ chiefs/ followers*), they^z afflict you^z the ill torment, *youqattelona* (*iteratively slaughtering they* ^z) yourⁿ sons and *yastab'youna*¹⁵⁶ (*they^z affirmably-let-live*) yourⁿ women, and in *tha'lekum* (*collective-afar-that*)^x (*is*) a great essay from yourⁿ Lord.

142. And We promised *Mosa* (*Moses*) thirty nights^w and concluded it^w by ten, so concluded his Lord's appointment forty nights^w; and said *Mosa* (*Moses*) for his brother *Haroona* (*Aaron*): let-succeed me [*you*^s] in my people and let-reconcile [*you*^s] and let-not *tattabe'a* (*closely-followed* [*you*^s]) the corrupters' path.

143. And *lamma* (*when/ whence*) came *Mosa* (*Moses*) for Our appointment and spoken to him his Lord, said [*he*]: my Lord, let-show me [*You*^s], I look to You.^g Said [*He*]: never [*you*^s] see Me; [and,] but let-look [*you*^s] at the mountain^x so *en* (*if*) [*it*^x] stayed-put in its^x place, then [*you*^s] will see Me; so *lamma* manifested his Lord for the mountain^x [*He*] made it^x *dakkan* (*razed-smooth-even*); and tumbled *Mosa* (*Moses*) faintly; then *lamma* [*he*] regained consciousness said [*he*]: *subhana*¹⁵⁷ (*hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of*) You^g I repented to You^g and I am first, (*of*) the believers.

وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٨﴾

وَجَوَّزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ
فَأَتَوْا عَلَيَّ قَوْمٌ يَعْكُفُونَ عَلَى
أَصْنَامِهِمْ قَالُوا يَمْشِي
أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ
قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٩﴾

إِنْ هَؤُلَاءِ مَتَّبِعُوا هُمْ فِيهِ وَيَضِلُّ مَا
كَانُوا يَعْمَلُونَ ﴿١٤٠﴾

قَالَ أَغَيِّرَ اللَّهُ أَبْغِيكُمْ إِلَهًا وَهُوَ
فَضْلُكُمْ عَلَى الْعَالَمِينَ ﴿١٤١﴾

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ
يُقْتَلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِنْ
رَبِّكُمْ عَظِيمٌ ﴿١٤٢﴾

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً
وَأَتَمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ
أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ
هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلَحْ
وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٣﴾

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا
وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ
إِلَيْكَ قَالَ لَنْ نَرْنِي وَلَكِنْ أَنْظُرْ
إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ
فَسَوْفَ تَرْنِي فَلَمَّا تَجَلَّى رَبُّهُ
لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ
مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ
سُبْحَنَكَ ثَبَّتُ إِلَيْكَ وَأَنَا أَوَّلُ
الْمُؤْمِنِينَ ﴿١٤٤﴾

¹⁵⁴ The word “تَجْهَلُونَ”=“*tajhaloon*” is rooted in “جَهَلٌ” meaning: (1) was ignorant of, (2) *believed* in some thing *contrary to reality*, (3) *did something not correct*.

¹⁵⁵ Qur'an commentators say that is *of their time*; i.e. this preference is with respect to *people of their time*.

¹⁵⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

¹⁵⁷ The word “*subhanaka*”= “سُبْحَانَكَ” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سُبْحَانَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He*, and *all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*. So, we can render “*subhanaka*”= “سُبْحَانَكَ” concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*.

144. Said [He]: O, Mosa (Moses) verily I *isstaafayto*¹⁵⁸ (I superlatively and exclusively selected) you^s over the mankind by My messages^w and by My speech^x So let-take [you^s] what *atayto* (I accorded) you^s and let-[you^s] be^x of the thankers.

قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾

145. And We wrote for him in the tablets of every-thing an exhortation^w and an expounding^x for every-thing;^x so let-take [you^s] it^w by a strength^w; and let-command [you^s] your^t people (to) take they^z by its^w *ahsa'ne*¹⁵⁹ (perfecter and beautifuler); [I] shall show you^b home^w (of) the *faseeqeena*¹⁶⁰ (rebels-vis-à-vis Allah's command).

وَكُتِبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَّوعِظَةٌ وَتَفْصِيلٌ لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

146. [I] shall avert a'n (off) My *Aya'te*^w (messages/ signs/ proofs) who^r *yatakabbaroona*¹⁶¹ (they^z who practice pridefulness) in the Earth^w by other than the right; and *en* (if) they^z see every *Aya'ten*^w (singular of *Aya'e*^w), they^z believe not by it;^w and *en* they^z see path^x (of) the *rosh'de*¹⁶² (mature-discernment/ rational guidance to the right) not *yattaketho* (they take-and-make) it^x (for) a path;^x and *en* they^z see path^x (of) the *ghayye*¹⁶³ (misguidance/ straying because of fallacious belief resulting in disappointment) *yattasketho* it^x (for) a path^x; *tha'leka* (afar-that-it/) ^x, (is) because that they^z denied by Our *Aya'te*^w and they were off it^w neglectors.

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾

147. And who:^r they^z denied by Our *Aya'te*^w (messages, signs, proofs) and the Hereafter's^w *lega'a* (meeting with) miscarried^w their works. Are they^z (to be) requited except (for) what they^z were working.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

148. And *ittakbatho*¹⁶⁴ (took and presumed) Mosa's (Moses') people from after him of their ornaments a calf, *jasadan*^{x165} (tinged-physique) for it^x a low; have they^z not seen that it^x neither speaks (to) them, nor [it^x] divinely-guides them a path; *ittakbatho* (they took-and-presumed) it^x (a deity) and they^z were *dha'lemeena*¹⁶⁶ (injustice-doers).

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِن بَعْدِهِ مِن حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ أَلْمَ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾

¹⁵⁸ See the *Lexicon* to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الإصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الإصطفاء.” In the case of (b) the subject of “إصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

¹⁵⁹ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

¹⁶⁰ See the *Lexicon* attached to this Translation for this important word *faseeqoon* and its grammatical inflections.

¹⁶¹ The word “yatakabbaroon” = “يتكبرون” does not have an exact English equivalent per se. It is a present/future tense addressing addressees: they^z stand haughtily above submission. Hence, we transliterate and parenthetically explain.

¹⁶² See the *Lexicon* attached to this Translation for explanation and elaboration on this word, under “*rushdo*.”

¹⁶³ The word “الغي” = “الضلال المبني على اعتقاد فاسد نتج عنه خيبة” that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*. See *الراغب* and *اللسان*.

¹⁶⁴ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الاتخاذ” as stated in *لسان العرب*; therefore, “اتخذ” is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁶⁵ The word “جسدا” = a *tinged-physique* versus “body” be it *tinged* (colored) or not. See *الراغب*.

¹⁶⁶ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

149. And *lamma* (*when/whence*) (*had been*) fallen in their hands¹⁶⁷ and saw they^z that *qad* (*already and affirmatively*) strayed they^z said they:^z indeed en (*if*) not *yarham* (*mercy-gives*) us our Lord and [He] forgives [for] us, surely we assuredly¹⁶⁸ be of the losers.

وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ
قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا
رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿١٤٩﴾

150. And *lamma* (*when/whence*) returned *Mosa* (*Moses*) to his people angrily, sorrowfully, said [he]: wretched what succeeded me you^z from after me; have you^c hastened yourⁿ Lord's command; and [he] threw the tablets and [he] took by head^x of his brother pulling it^x to him. Said [he]: my mother's son, verily the people *istadh'afoney*¹⁶⁹ (*they^z deemed me a weakling*) and *kado* (*they^z nighed/verged/ almost*) kill me^z; so *latush'met*¹⁷⁰ (*let-not [you^s] have-schadenfreude i.e. glee over others' misfortune*) by me the foes and let-[you^s] not make me with the people, the *dha'lemeena*¹⁷¹ (*injustice-doers*).

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ
غَضِبَنَ أَشْفًا قَالِ بِئْسَمَا
خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ
رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ
أَخِيهِ هَبْرَةَ إِلَيْهِ قَالِ ابْنُ أُمِّ إِنْ
الْقَوْمَ اسْتَضَعَفُونِي وَكَادُوا
يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ
وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

151. Said [he]: my Lord, let-forgive [You^s] for me and for my brother and let-admit us [You^s] in Your^t mercy^w and You^s (*are*) *arhamo* (*most merciful*) of the *raheemeena* (*mercy-givers*).

قَالَ رَبِّ آغْفِرْ لِي وَلِأَخِي
وَادْخُلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ
الرَّاحِمِينَ ﴿١٥١﴾

152. Verily who^r *ettakhatho*¹⁷² (*they took and made*) the calf (*deity*), shall attain them a wrath^x from their Lord and ignominy^w in the life^w (*of*) the world^w and like *tha'leka* (*afar-that-it/ that*)^x, [We] requite the *mufta'reena* (*crafters of lies for fraudulent end*).

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ
سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ
فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ
نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

153. And who^r they^z worked the *sayye'aa'te*^w (*demeritorious-deeds*)^w after-wards repented they^z from after it^w and they^z believed, verily your^t Lord from after it^w (*is*) surely *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا
مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

154. And *lamma* (*when/whence*) stilled¹⁷³ *a'n* (*off*) *Mosa* (*Moses*) the wrath^x [he] took the tablets^w and in its^w inscription^w a *hudan* (*divine-guidance*)^x and a mercy^w for whom^r they (*are*) for their Lord dread they.^z

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ
أَخَذَ الْأَلْوَاحَ وَفِي نُسخِهَا هُدًى
وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

155. And chose *Mosa* (*Moses*) (*of*) his people seventy men for Our appointment; then *lamma* (*when/whence*) took^w them the *rajfato* (*Shudder-she^r / Tremor-she^r*), said

وَأَخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ
رَجُلًا لِّمِيقَتِنَا فَلَمَّا أَخَذَتْهُمُ

¹⁶⁷ The Qur'anic phrase: "And when (*had been*) fallen in their hands" is an Arabic *tongue* expression meaning they were *filled with sorrow and regret* for some failure(s). That is because when a person feels very sorry, he drops his *head into his hand or hands and may even bite the hand in regret*. So, the expression came to pass.

¹⁶⁸ The "ل" in "لَنَكُونَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation, expressed by "assuredly."*

¹⁶⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

¹⁷⁰ The Arabic verb "تَشْمِتُ" is *present tense* of "شِمْتُ" meaning *to gloat/derive joy out of others' misfortune*. But in English there is no *verb* for the Germanic rooted word *schadenfreude*. Hence, we resorted to this kind of round about way of making a *verb-construction* of the word by preceding it with "have."

¹⁷¹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

¹⁷² The word "اتَّخَذَ" from "الِاتِّخَاذَ" which is "اِفْتِعَالٌ" for "الِاتِّخَاذَ", as stated in *لسان العرب*; therefore, "اتَّخَذَ" is *always taking and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

¹⁷³ It is remarkable to note here that the Qur'anic term "سَكَتَ" = "stilled," (*in the intransitive mode*) as if the "wrath" came to a silence. In other words, rather than to say when *Moses subdued his wrath*.

[he]: my Lord had You^s willed You^s (*could have*) perished them from before and *eyyaya*¹⁷⁴ (*indeed including me*); do [You^s] perish us by what did the mooncalves of us; *en* (*not*) it^w except Your^t essay^w [You^s]mislead by it^w whom^p [You^s] will and divinely-guide whom^p [You^s] will; You^s (*are*) our Wa'leyo (*Guardian/Ally*), so let-forgive[You^s]for us and *erham* (*let-[You^s]mercy-give*)us, and You^s (*are*) *kbayro* (*choicer/worthier*) (*of*) the *Ghafereena* (*forgiveness Givers*).

الرَّجَفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلِ وَابِي أَتَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٦﴾

156. And let-write [You^s] for us in this^w world^w a *hasanatan^w* (*meritorious-deed*)^w and in the Hereafter^w; verily we *hudna*¹⁷⁵ (*we had adopted the Jewish "law"/customs/-repented*) to You^s; said[He]: My torment^x [I] betide by it^x whom^p [I] will and My mercy^w expanded-she^{y176} (*to include*) every-thing, [I] shall write it^w for whom^r *yattaqoona* (*they reverentially guard not to displease Allah*) and *youatona* (*they^z accord and fulfill the obligations of*) the *Zakata*^{w177} (*prescribed percentage of personal possessions*)^w and who^r they by Our *Aya'te*^w (*messages/signs/proofs*) they^z believe.

وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا وَإِلَيْكَ قَالِ عَذَابِي أُصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِغَايَتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

157. Who^r *yatta'beo* (*closely-follow*) they^z the messenger, the prophet the *ommey*¹⁷⁸ (*he who is unlettered*) whom^x they^z find him written *enda* (*with, in books with*) them in the Torah^w and the *Enjeel*^x (*Euangelion/Gospel*); [He] commands them by the *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) and [he] restrains them *a'n* (*regarding*) the *munka're* (*rationaly-/Sharey'ah unacceptable deed/say*) and [he] legitimizes for them the goodies^{w179} and [he] illegitimizes on them the *kbaba'etha*¹⁸⁰ (*wicked/bad/ill-natured*) and *yadha'o* (*he relieves/spares*) a'n (*off*) them their *isra*¹⁸¹ (*severe, personal, and most burdensome obligation*) and the shackles which^u were-she^y on them; so who^r they^z believed by him and deferentially-supported¹⁸² him and they^z succored him and they^z closely followed the illumination^x which^x (*had been*) descended with him, those they (*are*) the thrivers.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

158. Let-say [you^s]: O, you the mankind; verily I am Allah's messenger to you^b together; Who for Him (*is*) the Heavens'^w and the Earth's^w proprietorship,

قُلْ يَتَّيِّهَا النَّاسُ إِلَى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ

¹⁷⁴ The word "إِيَّاي" = "أداة توكيد لضمير منصوب" = an article of *intensity* for an *objective pronoun*.

¹⁷⁵ The word "*hudna*" has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*lam*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*lam*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹⁷⁶ The word "وسعت" = "Expanded" means *is already broadened* to contain/include.

¹⁷⁷ See the *Lexicon* attached to this *Translation* for what exactly the *Zakah* is and its *implications*.

¹⁷⁸ The word "أمي" = "unlettered." In English "*unlettered*" is an *adjective*, so *no* plural for it. So, I resort to *transliteration* and *parenthetical explanation*.

¹⁷⁹ The word "طيبات" = "goodies" = "goodies," = a *feminine gender* means anything *delectable* and *legitimate*.

¹⁸⁰ The *wicked, bad and ill-natured*.

¹⁸¹ See the *Lexicon* attached to this *Translation* for this is very important word.

¹⁸² The word "عزّره" in "عزّروه" = *النصرة مع التعظيم*, i.e. *deferential support*. See *الراغب*.

no an *elaha* (a deity) except Him; [He] quickens and [He] deadens¹⁸³; so let-believe you^z by Allah and His messenger^x, the prophet^x the *ommey*¹⁸⁴ (he who is unlettered), who^x believes [he] by Allah and His words^w and *ettabe'o* (let-closely follow) him you^z *la'alla* (craving currently unavailable deed that/perhaps) you^b *tahtadona* (you^c find and accept the divine-guidance).

159. And of Mosa's (Moses') people an *ummaton*^w (community)^w *yahdona* (they^z divinely-guide) by the right^x and by it^x *yaa'deloona* (they^c equalize/ render-justice).

160. And *qatta'a* (recurrently cut) them We twelve *asbattan* (Jewish tribes)¹⁸⁵ *Umaman*^w (communities)^w and We revealed¹⁸⁶ to Mosa (Moses) *edh* (when/ since) his people *istasghabo*¹⁸⁷ (sought him water availability), that let-strike [you^s] with your^t staff the stone^x then *enba'jasat* (gushed through narrow vent) from it^x twelve wells,^w *qad* (already and affirmatively) knew each people their *masbraba*^x (drinking-place)^x and We over-shadowed the clouds over them and We descended on them the *Manna*¹⁸⁸ and the quails; let-eat you^z from goodies^{w189} (of) what We provided youⁱ and they^z wronged¹⁹⁰ Us not, [and,] but they^z were wronging (to) themselves.

161. And *edh* (when) (had been) said for them: let-dwell you^z this^w the village^w and let-eat you^z from it^w whence you^z willed, and let-say you^z *bittaton*^{w191} (may Allah remove our sins from our shoulders)^w and let-enter you^z the door (in) kowtowing (manner)¹⁹² [We] forgive for you^b yourⁿ offenses^w/inequities^{w193} and [We] shall augment the benefactors.

162. Then substituted who^r *dhalamo*¹⁹⁴ (they^c wronged to) them a say other than which^x (had been) said for them, so We sent on them *rejzan*¹⁹⁵ (successive: convulsive and perturbing torment) from the sky^w by what

الْأَسْمَانِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِرُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٩﴾

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٦٠﴾

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ أَضْرِبَ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمِيمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦١﴾

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦٢﴾

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا

¹⁸³ The word “أَمَات” in “يُمِيتُ” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

¹⁸⁴ See footnote 1790 above regarding *ummay*.

¹⁸⁵ The word “أسباط” in the Hebrew language is exactly like “tribes” = “قبائل” in the Arabic language.

¹⁸⁶ See footnote 1750 above regarding *revealed*.

¹⁸⁷ The word “استسقى” = “طلب السقي أو الإسقاء” See الراغب. So “استسقى” on “استسقاء” meaning: (1) sought him what to drink (i.e. water); (2) sought him to avail what to drink (i.e. water); (3) however, in the case of Mosa (Moses) (*pbuoh*), Allah's munificence provided him with twelve different sources through the “stone” which he was commanded to just smite and thereof gushed water, in a controllable manner for each tribe.

¹⁸⁸ See the *Lexicon* attached to this Translation for this word, *manna*

¹⁸⁹ See footnote 1791 above regarding *goodies*.

¹⁹⁰ See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger.”

¹⁹¹ See the *Lexicon* attached to this Translation for this word, “*bettattan*.”

¹⁹² The word “سجداً” is an adverbial construct, as if to say: “kowtowingly,” but there is no such word in English. So, I chose to say instead “in a kowtowing manner.”

¹⁹³ There is “خطيء” and “خطيئة” both are “inequities” committed intentionally and therefore are sins. So, “خطيئة” in “خطياتكم” is feminine and singular, and “خطيء” is masculine and singular.

¹⁹⁴ See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged.”

¹⁹⁵ The word “رجز” has several meaning, successive: convulsive and perturbing torment. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

they^z were *yadh'lemoona* (were wronging they^z).

كَانُوا يَظْلُمُونَ ﴿١٦٣﴾

163. And let-ask them [you^s] a'n (regarding) the village^w which^u was^w a vicinage^{w196} (of) the sea, *edh* (when-/whence) they^z transgress (i.e. village's inhabitants) in the Sabbath, *edh ta'atee* (approach/come to) them their (big) fishes *shurra'an* (openly raising their heads above the water) day of their Sabbath; and day not sabbatize they^z not *ta'atee* them; like *tha'leka* (afar-that-it/) ^x, [We] essay them by what they^z were *yafsoqoona*¹⁹⁷ (rebelling they^z vis-à-vis Allah's command).

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٤﴾

164. And *edh* (when) said^w an Ummaton^w (community)^w of them: wherefore you^z exhort¹⁹⁸ a people Allah (is) *muhleko* (perishing) them or tormenting them, a severe torment; said they^z: apology to yourⁿ Lord, and *la'alla* (craving currently unavailable deed that, perhaps) they *yattaqoona* (they reverentially guard not to displease Allah).

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٥﴾

165. Then *lamma* (when/whence) they^z forgot¹⁹⁹ (ceased paying attention to) what they^z (had been) reminded of it^x We delivered whom^r they^z restrain a'n (regarding) the ill and We took whom^r *dhalamo*²⁰⁰ (they^z wronged) by a torment arduous by what they^z were *yafsoqoona*²⁰¹ (rebelling they^z vis-à-vis Allah's command).

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٦﴾

166. Then *lamma* (when/whence) they^z recalcitrated a'n (regarding) what they^z (had been) restrained a'n (off) it^x We said for them: let-be you^z apes *kha'seyeena*²⁰² (cringers/they who caused self contemptibility and had been driven away with a spurn).

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٧﴾

167. And *edh* (when/ since) *ta'aththana*²⁰³ (iteratively proclaimed) your^t Lord: that assuredly²⁰⁴ [He] missions²⁰⁵ on them to The *Qeyamatey's*^w (Judgment's) Day^x whom^p [he] afflicts them, the ill torment; verily your^t Lord surely (is) swift (in) the punishment and verily He (is) surely *Ghafooron* (iterative Forgiver), *Rabeemon* (iterative mercy Giver).

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٨﴾

¹⁹⁶ The Arabic word “حاضرة” translated as *vicinage*, i.e. “overlooking,” but we hasten to point out that “حاضرة” means a *great community* or *metropolis* around *water sources*. And “village” *per se* in The Qur'an is *metropolis*, as so stated where applicable.

¹⁹⁷ See the *Lexicon* attached to this *Translation* for *faseqoon* for an elaboration on this rather important word.

¹⁹⁸ The word “تعظون” rooted in “وعظ” = “exhorted” or “admonished,” and “موعظة” could mean: *exhortation* or *admonition*.

¹⁹⁹ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See *اللسان*.

²⁰⁰ See the *Lexicon* attached to this *Translation* for “ظالم” = “injustice-doer” and “ظلم” = “wronged.”

²⁰¹ See the *Lexicon* attached to this *Translation* regarding *faseqoon*.

²⁰² The word “kha'seyeen” = “خاسئين” is plural, masculine, subjective noun meaning: be you^f (of) those who caused self contemptibility and had been driven away with a spurn. There is no English equivalent for the word *kha'seyeen*.

²⁰³ The word “تأذن” = “أكثر الإعلام، قاله سيويوه” i.e. *iteratively proclaimed*. See *التاج*.

²⁰⁴ The “ل” in “الليبعثن” is a *juratory* “ل” = “القسم” amounting to = “التأكيد”, i.e. *affirmation, expressed here by* “assuredly”.

²⁰⁵ The word “بعث” in “الليبعثن” carries several meanings, among them: *sent, missioned, resurrected, awoken, and prompted*.

168. And We *qatta'a* (iteratively cut) them in the Earth ^w *umaman*^w (communities);^{w206} of them the *ssa'leboona* (righteous-people) and of them lesser than *tha'leka* (afar-that-it/) ^x,²⁰⁷ and We essayed them by the *hasana'te*^w (meritorious-deeds)^w and the *sayye'aa'te* (demeritorious-deeds ^w) *la'alla* (craving currently unavailable deed that/ perhaps) they return.

وَقَطَّعْنَهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ
الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ
وَنَلَوْنَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

169. Then succeeded from after them successors inherited they^z the book, they^z take transient^{x208} this the *adna* (baser/lower) and they^z say: *sayoughfaro* (affirmably to be forgiven) for us; and *en(if) ya'atee* (haps/ comes to) them a transient^x its^x similar they^z take it^x; had not (been) taken on them *meethaqa*^x (ratified-covenant) ^x (of) the book that not they^z say on Allah except the right; and they^z studied what (*is*) in it^x; and the Hereafter's ^w home^w (*is*) *khayron* (choicer/ superior/ worthier) for whom^r *yattaqoona* (they reverentially guard against Allah's displeasure); do not you^z reason.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا
الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا
الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ
يَأْتِهِمْ عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ أَلَمْ
يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا
يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا
فِيهِ وَالِدَارَ الْأُخْرَىٰ خَيْرٌ لِلَّذِينَ
يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

170. And who^r *youmassekona*²⁰⁹ (assiduously-hold they^z) by The Book ^x and *aqamo*²¹⁰ (they^z upped-to-fulfill the prescribed obligations of) the Prayer^w Verily We waste not the reformers' remuneration.

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ
وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ
أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

171. And *edh* (when) *nataqa*²¹¹ (uprooted and raised) We the mount^x above them, as if it^x (*were*) a canopy; and they^z presumed that it^x (*is*) a plunker by them; let-take you^z what We accorded you^z by a strength; and let-remember you^z what (*is*) in it^x; *la'alla* (craving currently unavailable deed that, perhaps) you^b *tattaqoona* (you^r reverentially guard not to displease Allah).

وَإِذْ تَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ
ظِلَّةٌ وَظَنُوا أَنَّهُ وَقِعَ بِهِمْ خُذُوا
مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

172. And *edh* (when/since) took your^t Lord from Adam's sons of their backs (loins) their progenies ^w and *ash'ba-dabum*²¹² ([He] attested them/called upon them to attest) on their selves:^w Am I not yourⁿ Lord; said they:^z *bala*²¹³ (certainly-not); we witnessed/attested that you^z say The *Qeyamatey's*^w (Judgment's) Day^x verily we were *a'n* (regarding) this, neglectors.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ
ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى
أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ
شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

173. Or you^z say: verily only partnered (deities with

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ

²⁰⁶ That is separated or set apart as racially different group from other main population in any part of the globe.

²⁰⁷ Qur'an Commentators are unanimous in saying that the here "Of them the righteous," during Moses' time or those who followed Jesus or Mohammad, peace be upon the three, i.e. Moses, Jesus and Mohammad.

²⁰⁸ That is worldly allurements and commodities.

²⁰⁹ The word "يُمَسِّكُونَ" is "على وزن فَعَّلَ" so it denotes assiduousness of the action of holding in this case.

²¹⁰ The word "أَقَامُوا" from أَقَامَ = "[he] stood/ upheld/ sustained/ maintained." Linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أَقَامُوا" means they: (1) upheld, in the sense of continuedness and keep up of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "أَقَامَ" has another "sharey'ab" prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the *Ayah*: "And when you^g were in them, then you^g upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only maintain and perform it.

²¹¹ The Arabic word "نَتَقَ" means: uprooted and raised.

²¹² The Arabic word "أَشْهَدَ" has no English equivalent per se, but the closest is: called/ asked one to bear-witness/ attest.

²¹³ The word "bala" = "indeed-not" is absolutely not synonymous to "yes" = "نعم." In fact to say "نعم" for "بلى" = "bala" would give the exact opposite meaning. English does not have a single word for "bala" hence transliteration. See the *Lexicon* attached to this Translation for rather informative elaboration.

<p>Allah) our fathers of before, and we were a progeny²¹⁴, of after them; do then You^s perish us by what did the falsifiers.</p>	<p>قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفْتَلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٢﴾</p>
<p>174. And like <i>tha'leka</i> (<i>afar-that-it/</i>)^x [We] expound the <i>Aya'te^w</i> (<i>messages^w</i>) and <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) they return.</p>	<p>وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٣﴾</p>
<p>175. And let-recite [you^s] on them <i>naba'a²¹⁵</i> (<i>piece-of-significant-and-availing-news</i>) whom^x We accorded him Our <i>Aya'te^w</i> (<i>messages^w</i>) then [he] sloughed off it^w; then followed him the Satan, so [he] [was] of the <i>ghaweena²¹⁶</i> (<i>strayers because of fallacious belief resulting in disappointment</i>).</p>	<p>وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَأَنسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٤﴾</p>
<p>176. And had We willed, surely (<i>We would have</i>) uplifted him by it^w; [and,] but he <i>akhlada²¹⁷</i> ([he] <i>clung/-immortalized</i>) to the Earth^w and <i>ettaba'a</i> ([he] <i>closely-followed</i>) his <i>hawa</i> (<i>tendentious liking</i>), so his parable^x/example^x (<i>is</i>) like the dog's parable^x/example^x <i>en</i> (<i>if</i>) [you^s] assault on it^x <i>yalbath²¹⁸</i> (<i>it^x pants drooping its tongue out</i>), and if [you^s] leave [it^x] <i>yalbath</i> [<i>it^x</i>]; <i>tha'leka</i> (<i>afar-that-it/that</i>)^x (<i>is</i>) the people's parable^x/example^x who^r they^z denied by Our <i>Aya'te^w</i> (<i>messages/signs-/proofs</i>); so let-narrate [you^s] the narratives, <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) they rethink.</p>	<p>وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٥﴾</p>
<p>177. Fouled the people's parable^x/example^x who^r they^z denied by Our <i>Aya'te^w</i> (<i>messages/signs/proofs</i>) and (<i>to</i>) themselves they^z were wronging.</p>	<p>سَاءَ مَثَلًا الْقَوْمَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَأَنفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٦﴾</p>
<p>178. Whomever Allah <i>yahdey</i> (<i>divinely-guides</i>), so he (<i>is</i>) the <i>muhtadey</i> (<i>he who found and accepted the divine-guidance</i>), and whomever [He] misleads then those, they (<i>are</i>) the losers.</p>	<p>مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٧﴾</p>
<p>179. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>dhara'ana</i> (<i>We created/propagated/manifested</i>) for Hell^w many of the Jinn and the humankind; for them hearts not understand they^z by it^w and for them eyes not sight they^z by it^w and for them ears not hear they^z by it^w; those, (<i>are</i>) like the <i>an'aa'me²¹⁹</i> (<i>cattle/sheep/goats-/camels</i>),^w rather they (<i>are</i>) <i>adhallo²²⁰</i> (<i>harder/more: astray</i>); those, they (<i>are</i>) the <i>ghafeloona</i> (<i>neglectors-/heedless</i>).</p>	<p>وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالِإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ ءَاذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٨﴾</p>

²¹⁴ The word “ذُرِّيَّةً” linguistically has double meaning: (1) *ancestry* or (2) *progeny*. See اللسان. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendents* which are in reference.

²¹⁵ For the Arabic word “*naba'a*”=“نَبَأًا” there is no English equivalent. As it is (1) a *singular* noun; and (2) it means: “*significant-and-availing-news*,” not just any news. Its avail is *its useful knowledge*. And (3) to denote such a *singularity* as well as the *significance* and *avail*, and for lack of a better word, I chose to transliterate and explain by saying: “*piece-of-significant-and-availing-news*,” as the word “*news*” *per se* is a *plural* noun and is very *inadequate* to convey the نَبَأًا. Clearly the word “*tiding*”=“خَبَرٌ” is *unfit*, as it *primarily* denotes simple “*information*,” and “نَبَأًا” denotes and connotes more momentous information. See الراغب.

²¹⁶ The word “الغَاوِينَ” strayers because of fallacious belief resulting in disappointment for them. See اللسان والراغب.

²¹⁷ The word “أَخْلَدَ” = immortalized (*himself*), i.e. *clung* to something permanently.

²¹⁸ I could not find an English word for “لَهَاتِ الْكَلْبِ”=“dog’s lobath,” which includes *panting* and *drooping* its tongue out.

²¹⁹ The word “the *an'am*”=“الْأَنْعَامُ” or “*neam*”=“نَعَم” means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: “كُلُّ دِي خَيْفٍ وَظَلْفٍ”= *cattle, sheep, goats, and camels*.

²²⁰ The word “أَضَلُّ”=“*adhall*” is a *superlative* adjective for “*strayer*” for which there is no English equivalent.

180. And for Allah (are) the names ^x [the] <i>husna</i> ^w (most all around beautiful) ^w ; so let-invoke Him you ^z by it ^w and let-forsake you ^z whom ^r they ^z gainsay/deviate in His names ^x ; shall (be) requited they ^z (for) what they ^z were working.	وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلَجِدُونَ فِي أَسْمَائِهِ سَيِّئُونَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾
181. And of whom ^p We created an <i>ummaton</i> ^w (a community) ^w <i>yahdona</i> (they ^z divinely-guide) by the right ^x and by it ^x <i>yaa'deloona</i> (they ^x equalize/ render-justice).	وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾
182. And who ^r they ^z denied by Our <i>Aya'te</i> ^w (messages/ signs/ proofs) [We] shall allure ²²¹ them from whence not know they ^z .	وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾
183. And [I] protract for them, verily My scheme (is) <i>ma'teenon</i> ²²² (enormously strong and indefatigable).	وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾
184. Have [and] not ²²³ they ^z rethought, not by their companion of <i>jennaten</i> (insanity/ stroke of Jinn); en (not) he (is) except <i>natheeron</i> (iterative warner) manifesterer.	أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جَنَّةٍ إِن هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾
185. Have [and] not ²²⁴ they ^z looked in the Heavens' ^w and the Earth's ^w <i>malakoo'te</i> ²²⁵ (enormous-permanent-ownership) and what created Allah of a thing; and that <i>asa</i> (craving a deed beyond one's means that, may) that be <i>qad</i> (already and affirmatively) <i>eqtaraba</i> ²²⁶ (festinately-approached) their <i>ajalo</i> ²²⁷ (term-limit); so by what discourse ^x after it ^x they ^z believe.	أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾
186. And whomever Allah misleads, so no a <i>hadey</i> (divine-guider) for him; and [He] leaves them in their excessiveness addling they ^z .	مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾
187. And they ^z ask you ^s <i>a'n</i> (regarding) The Hour ^w <i>ayyana</i> ²²⁸ (which momentous period/ when) (is) its ^w anchorage ^w ; let-say [you ^s]: verily only its ^w knowledge (is) <i>enda</i> (springing from/ by Rule of) my Lord; not manifest it ^w [He], for ²²⁹ its ^w time, except Him; <i>thagolat</i> ([it ^w] became heavy-she ^y) in the Heavens ^w and the Earth ^w ; not <i>ta'ateekom</i> ^w ([it ^w]	يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا قُلْ إِنَّمَا عَلَيْهَا عِنْدَ رَبِّي لَا يُجَلِّئُهَا لَوْقَتًا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْعَونَ كَأَنَّكَ

²²¹ The word “سنستدرجهم” is made up of four parts: (a) the letter “س” for “shall,” (b) double component word, the active subject pronoun, as represented by the “ن” and the present participle verb “تستدرج” meaning: allure some one to some thing almost always not favorable to him, (c) the pronoun “هم,” for them.

²²² The word “متين” means enormously strong and indefatigable.

²²³ See footnote 125 above regarding “اولم.”

²²⁴ Ibid.

²²⁵ The word “ملكوت” = “الملك مع العظمة و الديمومة” i.e. the enormous and permanent ownership.

²²⁶ The word “اقترب” is more particular than “قرب” as “اقترب” = “المبالغة في القرب” i.e. indicative of a superlative of the approach. See التاج. So for such a superlative of the approach/ nighing. So, “festinately” is used to qualify the approach in order to intensify it.

²²⁷ The word “الأجل” means term-limit, see اللسان.

²²⁸ The word “ayyana” = “أيان” really is “أي أوان أو أي حين” but with reverence and magnanimity for whatever “أيان” was used for. See معجم النحو is which period, a specific and important (momentous) occurrence happen.

²²⁹ The letter “ل” in “لوقتها” means “for,” as the “ل” has twenty different meanings, see مغني اللبيب.

hafs^w/comes^w to you^b) except surprisingly^w; they^z ask you^g as that you^g (are) hafey-yon²³⁰ (profoundly familiar) a'n it^w; let-say [you^s]: verily only its^w knowledge (is) enda (springing from/by Rule of) Allah, [and,] but most [the] mankind not know they^z.

حَفِيٌّ عَنَّا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ
اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٧٧﴾

188. Let-say [you^s]: neither [I] possess for myself^w a benefit and nor a harm, except whatever²³¹ Allah willed; and had I were [knowing] the invisible surely *istakthra* (would have sought much) I of the *khayre* (betterment/-desirables/goodness) and *en* (not) touched/-betided me the ill; not I save *natheeron* (iterative warner) and a *basheeron*²³² (iterative teller of pleasant tiding) for a believing people.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا
إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ
الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ
وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا
نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٨﴾

189. He Who created you^b of a single self^w and [He] made of it^w/her, its^w/her *zawja* (spouse/wife/pair) to quiet [he] to it^w/her; then *lamma* (when/whence) [he] overlaid²³³ her, bore-she^y a *hamlan* (internal-burden^x) light²³⁴; then *marra*²³⁵ (she^z went by and later had a grief/felt bitter) by it^x; then when *ithgalat* (became heavy-she^y) both invoked/prayed Allah, their Lord both: verily *en*(if) *aa'taytana* (You^g accorded/gave us) a righteous, surely assuredly²³⁶ [we] be of the thankers.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ
إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا
خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ
دَعَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَالِحًا
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٧٩﴾

190. Then *lamma* (when/whence) [He] accorded them both a righteous both made for Him partners in what [He] accorded them both; so *ta'aala* (ever elevated [He]) Allah *amma* (regarding) what they^z partner (deities besides Him).

فَلَمَّا ءَاتَيْنَاهَا صَالِحًا جَعَلْنَا لَهُ
شُرَكَاءَ فِيمَا ءَاتَيْنَاهَا فَتَعَالَى اللَّهُ
عَمَّا يُشْرِكُونَ ﴿٨٠﴾

191. Do they^z partner (deity besides Allah) what [he] creates not a thing while they (are being) created.

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ
يُخْلَقُونَ ﴿٨١﴾

192. And neither can they^z (effect) for them a succor and nor themselves they^z succor.

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا
أَنْفُسَهُمْ يَنْصُرُونَ ﴿٨٢﴾

193. And *en* (if) invite them you^z to the *buda* (divine-guidance) not *yattabe'ao* (they^z closely follow) you^b; equal on you^b whether you^c invited them or you^f (are) *ssa'metoona* (ones that are silent, while dutifully may not be correct for such silence).

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا
يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ
أَدْعَوْتُمُوهُمْ أَمْ أَنْتُمْ
صُمٌّ بُكْمٌ عُمْيٌ فَذِلٌّ ﴿٨٣﴾

194. Verily whom^r you^z invoke of lesser than Allah (are)

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ

²³⁰ The word "حَفِيٌّ" has at least three distinct meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See *اللسان*.

²³¹ The particle "مَا" is "إِسْمٌ أَوْ أَدَاةُ شَرْطٍ" = conditional noun/particle; or "مَا" = "إِسْمٌ مُوصُولٌ" = connective noun meaning *that which*. See *الذر المصون*, لـ أحمد الحلب وإعراب القرآن، لمحمود صافي.

²³² The word "basheer" is masculine, singular, subjective noun, meaning proclaimer of good tiding, with no English equivalent.

²³³ The word "تَغَشَّاهَا" = "overlaid her," or "came on top of her," this is figuratively (allegorically) speaking for "coming unto her" meaning having had sexual intercourse with her.

²³⁴ She bore the "seed" of Adam in her womb, which is obviously at the beginning is rather light. Also the word "حَمْلًا" not "جَمْلًا" as is internal-burden (as pregnancy) whereas "جَمْلًا" is external burden on any part of the body.

²³⁵ The word "مَرَّتْ" means: (1) passed by and (2) betided with grief (difficulty) or sadness. Thus, once again, there is no exact single English word to convey this double meaning word.

²³⁶ The "ل" in "لَنَكُونَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly."

<p><i>eba'don</i> (worshippers/ submitters/ slaves) like you^b, so let- invoke you^z them, then let <i>yestajeebo</i>²³⁷ (compliantly- answer) they^z for you^b <i>en</i> (if) you^z were <i>ssadeqeena</i> (always-truth-enforcers).</p>	<p>عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾</p>
<p>195. Are for them feet^w they^z walk by it^w; or for them hands^w they^z seize by it^w; or for them eyes^w they^z sight by it^w; or for them ears^w they^z hear by it^w; let-say [you^s]: let-invoke you^z yourⁿ partners (deities besides Allah), afterwards let-scheme you^z [against me] then let-not you^z reprieve [me]²³⁸.</p>	<p>أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ ﴿١٩٥﴾</p>
<p>196. Verily my Wa'leya (Guardian/Ally), (is) Allah Who repeatedly descended The Book and He guards-/protects the <i>ssalebeena</i> (righteous-people).</p>	<p>إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾</p>
<p>197. And whom^r you^z invoke of lesser than/without Him they^z neither can (effect) yourⁿ succor and nor their selves^w they^z succor.</p>	<p>وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٧﴾</p>
<p>198. And <i>en</i> (if) [you^s] invite them to the <i>buda</i> (divine-guidance) not hear they^z; and [you^s] see them looking to you^g while they perceive not.</p>	<p>وَأَنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾</p>
<p>199. Let-take [you^s] the surplus and let-command [you^s] by the <i>urfey</i> (the norm and not disapproved by Sharey'ah maxims) and let-shun [you^s] a'n (regarding) the <i>jabileena</i>²³⁹ (they who act ignorantly or incorrectly).</p>	<p>خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾</p>
<p>200. And if incites you^g from the Satan an incitement, then <i>ista'edh</i> (let-affirmably refuge) [you^s] by Allah, verily He (is) Sameeon (Acute-Hearer, Enabler of others to hear, favorable Answerer to prayer), Omniscient.</p>	<p>وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾</p>
<p>201. Verily who^r <i>ettaqaw</i> (they had reverentially guarded not to displease Allah) if <i>massa</i> (touched/ betided) them a spell of the Satan they^z reminisced^{x240} then <i>edha</i> (suddenly/- whereas) they (are) discerners^x.</p>	<p>إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾</p>
<p>202. And their brothers supply/ preen them in the <i>ghayye</i>²⁴¹ (misguidance/ straying because of fallacious belief resulting in disappointment), afterwards not shorten they^z.</p>	<p>وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَى ثُمَّ لَا يَقْصِرُونَ ﴿٢٠٢﴾</p>
<p>203. And if not <i>ta'atee</i> ([you^s] produce/ came to) them by an <i>Aya'ten</i>^w (miracle/ signs.proofs) said they^z: had not <i>ejtabyta</i> (contrived/ concocted) it^w you^g; let-say [you^s]: verily only ([I] closely-follow) what (is being) revealed to me <i>attabe'o</i> ([I] closely-follow) from my Lord. [This], (are)</p>	<p>وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ</p>

²³⁷ The word “يُستجيب” is rooted in “استجاب” meaning: favorably/ compliantly answered, not just answered. See الهادي.

²³⁸ The letter “ن” in “تَنْظُرُونَ” by Arabic (linguistic) Rule, is called “حيث لا يستغنى، نون الوقاية أو العماد، حيث لا يستغنى” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “تَنْظُرُونَ” is omitted, for “التخفيف” = “alleviation, lightening.” See إعراب القرآن، لمحمود صافي

²³⁹ The word “جاهلين” = “jabeleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the “jabileena” are they who act ignorantly or incorrectly.

²⁴⁰ The word “تَذَكَّرُوا” = they supplicated Allah or they reminisced regarding Allah or recalled what Allah allows and disallows.

²⁴¹ The word “الغى” = “الضلال المبني على اعتقاد فاسد نتج عنه خيبة”، that is the misguidance/ straying because of a fallacious belief resulting in a disappointment. See اللسان and الراغب. That is they support/ increase their straying.

persuaders-evidences^w from your ⁿ Lord and a *hudan* (divine-guidance)^x and a mercy^w for a believing people.

يُؤْمِنُونَ ﴿٢٣﴾

204. And if (*had been*) read The Qur'an^x then *ista'me'a* (*let-see/seek listening*) you^z forit^x and let hearken you^z *la'alla* (*craving currently unavailable deed that, perhaps*) you^b *torah-moona* (*you^z be mercy-given*).

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ
وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٤﴾

205. And let-remember [*you^s*] your^t Lord in your^t self^w supplicantly and *khayfahtan*^{w242} (*in circumstantial state-of-fear*)^w and without/lesser than [*the*] loudning of the say, by the *ghodownwe* (*before dawn-until-sunrise*) and the *aasa'le* (*late afternoon/ before sun set*); and let-not be [*you^s*] of the neglectors.

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا
وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ
بِالْغَدُوِّ وَالْأَصَالِ وَلَا تَكُنْ مِنَ
الْغَافِلِينَ ﴿٢٥﴾

206. Verily who^{r243} (*are*) *enda* (*by Presence of*) your^t Lord not *yestakberoona*²⁴⁴ (*they^z affirm their prideful haughtiness*) a'n (*regarding*) His *eba'da'te* (*worship/servility*) and *yousabbaho*²⁴⁵ (*they^z say: subhana Allah*) (*to*) Him and for Him they^z kowtow.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ
عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ
يَسْجُدُونَ ﴿٢٦﴾

²⁴² The word "*khayfab*" = "خيفة" is a *noun* etymologically it is "خوفة" as if it is a *once*. Hence, it is a *circumstantial* "state-of-fear" for a given situation. See *ناج العروس*. And (S20:67) provides strong support for "خيفة" as so stated, as the *Ayah* says: "So, [*he*] perceived in himself a *khayfatan* (a circumstantial state-of-fear) *Mosa* (Moses)." Moses' *khayfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

²⁴³ That is to say, the angels who are with your Lord seek no arrogance with respect to His worship and that they exalt Him and they prostrate to Him. So you, the human believers, follow their example and do likewise.

²⁴⁴ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word..

²⁴⁵ By saying "subhana Allah," that is saying: I single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around. +